

AMERICA

The Pope in Wartime Rome

Joseph Beleckas, S.J.

A Letter to *America's* Editor

Pope Pius XII

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COMMENT ON THE WEEK

The Holy Father's Letter. When, a few days ago, we opened an envelope sent us by the Most Reverend Apostolic Delegate in Washington, and found therein a message to AMERICA's Editor-in-Chief and Staff from His Holiness, Pope Pius XII, we found considerable difficulty in believing our eyes. True, we had presented a set of copies of AMERICA to the Holy Father some months ago, as mail communication again became possible with Italy and Vatican City, and joined therewith a letter expressing our homage and devotion to the See of Peter. But it was a gracious surprise to receive this three-page, hand-written reply, replete with such cordial understanding, encouragement and counsel. In printing this letter in the editorial section of this issue, we take the occasion, therefore, publicly to express our gratitude to the Holy Father for this most distinguished favor; and only pray that we may be found fit in some way or another to live up to at least a part of what he evidently expects of us. Toward this end, we shall continue to invoke the intercession of that genial journalist and apologete, St. Robert Bellarmine. Despite our personal interest in the letter, however, we feel that we can only justly regard it as a message not directed to AMERICA exclusively, but as sent to the whole Catholic press in this country, and to all the readers of that press as well, for the ideas and the ideals therein contained are of the widest pertinence.

Responsibility of the Press. How important that field of Catholic journalism is, appears from the words of the Holy Father in the letter just mentioned. "A Catholic review," he reminds us, "carries a grave responsibility to God and His Church. Its judgment on moral questions, whether they arise in conduct or in the written or spoken word, will be received, and rightly, as a sure and safe guide." In trying to fulfil that responsibility, the Catholic journalist finds his path made difficult by those who are dissatisfied unless at every turn he can provide a rough-and-ready formula, and who are impatient of careful analysis, particularly of social and economic questions. Others are content to have the theory expounded but are upset if Christian teachings are too concretely applied. For Catholic editors, therefore, those words are more than ordinarily reassuring which first list in summary the principal issues of

our time, and then remind writers and readers alike that such problems "cannot be solved precipitately," that they should be "faced with candor, be discussed frankly though with moderation and charity," and that the solution "... be accepted with resolute courage." If the task facing the Catholic editor in our time and country is supremely difficult, its rewards—in the good of souls and the honor of Christ the King—are correspondingly great. There is none of us who will not hail with deep appreciation so fine an inspiration and so lucid a guide.

Execution of Mihailovich. The death sentence pronounced by Tito's docile political court in Belgrade upon our former war ally, the forsaken General Draja Mihailovich, is indeed something far more than an ordinary verdict. As pointed out by leading American newspapers, the trial was a political exhibition, staged by Moscow and directed against the United States and Great Britain, who were in reality the chief

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defendants in the Belgrade trial. In his final address to the court, Tito's chief prosecutor, Minich, did not hesitate to declare: "... British and American military representatives who were at Mihailovich's headquarters instigating his struggle against the communists really supported the collaboration with the enemy..." Hundreds of American and British men whose testimony and official reports prove quite contrary facts were not permitted to testify in Mihailovich's behalf. The inevitable conclusion to be drawn is that neither Tito nor his sponsors in Moscow really did want to let the world know the true story of General Mihailovich. The Moscow protectors of Tito wanted to discredit the American and British governments in the eyes of the ignorant Soviet citizens and of those non-Russians who are now governed by terror of the NKVD in the countries behind the "iron curtain." And, given the present state of international law, Britain and America were forced to admit that they could do nothing for their former ally, the man who fought their enemies and helped their soldiers. It is a sad commentary on the insecurity of the human rights we fought to secure.

Loan to Britain. After four months of hearings and debate, some of which was marked by high intelligence and some of which, especially on the opposition side, was strictly demagogic, the Congress approved the Anglo-American Trade and Financial Agreement. In their efforts toward recovery, the war-weary British people can now count on a line of American credit totaling \$3,750,000,000. Before the House approved the measure on July 13, the Administration had some anxious moments. The Palestine issue had reached a crisis stage and for a while it seemed that emotion and political considerations would blind the intelligence of some of the representatives. After moving speeches, however, by Speaker Rayburn and Representative Wolcott, ranking minority member of the Banking and Currency Committee, sanity prevailed, and although negative votes were cast by 122 Republicans and 32 Democrats, the measure passed safely by a count of 219 to 155.

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It is not without significance that the speeches closing the debate appealed to political rather than to economic motives. Said Speaker Rayburn:

I do not want Western Europe, England, and all the rest pushed toward an ideology that I despise. I fear if we do not cooperate with our great natural ally, this is what will happen.

And Representative Gwinn, of New York, who did not believe in the financial wisdom of the loan, was even more specific. "We must make every sacrifice," he asserted, "to maintain our freedoms and security against a Russian-controlled world." For their line of credit, the British owe a great debt to the reactionaries in the Kremlin.

Italy: Happy Choice. Signor Guido Gonella brings to the Ministry of Public Instruction in Italy's first Republican government much more than the rich talent and colorful diary of one of the few great journalists of our times. His Roman eye, alert to the one-world implications of our *acta diurna*, or daily news, and his mind stubbornly, fearlessly loyal to the sovereign moral law in the midst of the cynics and snoopers, he makes an ideal "columnist." But the overtones in all he writes betray the born statesman and accomplished scholar. Especially was this true during the hysterical last hours before the War, when President Roosevelt could call the *Osservatore Romano* "the one newspaper in Europe that was telling the truth." The samples of Gonella's work presented to the American public by Father T. Lincoln Bouscaren, S.J. (*A World to Reconstruct*, Bruce, 1944), matched by his brilliant achievement as Editor of the Christian Democratic organ *Popolo* after the liberation, cannot fail to justify high hopes for the cause of justice and amity as it must be pleaded soon before the important Italian Constituent Assembly, and even imminently before the wider family court of the Peace Conference. After Georges Bidault, his fellow Christian Democrat, "G. G." is summoned from the copy-room to active official service of his resurgent country, "everybody's second fatherland." His colleagues of the free Catholic press—*Pravda* please copy—have known him to be, as Hitler and Mussolini (both writers of a sort) found to their dismay, a workman who needeth not be ashamed, a public servant who could not be *used*. *Auguri!*

Italy: Unhappy Choice. The Big Four plan to leave Trieste an open wound in Europe's heart has the distinction never claimed for Danzig, the Saar or Palestine, of "satisfying no one." Why then embarrass the Twenty-One at Paris by presenting it as a predetermined plan at all? Why not ac-

knowledge, at long last, the patent bankruptcy of "the ethnic principle" as a guarantee of national security, within the "iron curtain" or without? The maze of ethnic lines which disfigure the face of Europe has done more than strangle her economically. It has all but stifled the sense of corporate union and brotherhood in multiform which remains her capital gift to the world. The Allies could supervise a democratic plebiscite in the Trieste area without misgiving or hypocrisy, on principles their charters proclaim with desperate earnestness. And Italy would thus be spared this "most unkindest cut of all" at the hands of hearty old friends: this choice between a major amputation and abstention from her rightful place in the councils of the Reunited Nations. The half-hearted proposal to internationalize the head of the Adriatic need not be called a diplomatic iniquity. It should be comment enough, and warning enough, after Versailles, to have its very authors call it hopeless.

People As Peace Pawns. When Ernest Bevin, toward the end of the recent meeting of the Foreign Ministers, tried to bring up the question of a peace treaty for Austria, he ran into a stone wall in the attitude of Mr. Molotov over the displaced persons who remain in Austria. Though Mr. Byrnes emphasized that this issue had nothing to do with the proposed Austrian treaty, the Russian delegate kept insisting that before he would begin to consider any conversations to that end, some 437,000 people in western Austria would have to be "evacuated." These include Yugoslavs, Chetniks, Hungarian Salashists, Poles from Gen. Anders' army and Russian and Ukrainian White Guards. In demanding their forced "evacuation," Mr. Molotov undoubtedly meant that they should be forced to return to the countries of their origin, and those countries are either Russia itself or Russian satellites. It is intolerable that the beginnings of peace for Austria, a country which has never been the United Nations' enemy, should be made to depend on unjust trafficking with this half-million of human pawns. This is a supreme point of justice on which we hope that the smaller nations at the coming peace conference will make their voices heard. There must be no forced repatriations as a bargaining point for peace, else the treaties will rest on an initially corrupt foundation. We urge Mr. Evatt, the Australian delegate who has spoken so forthrightly for the smaller nations, to push the just cause of human dignity and asylum for these hundreds of thousands who, though they have no nation now, make a nation in numbers.

Cardinal Hlond and the Jews. In his report to Congress on July 16, Senator Vandenberg spoke of "the insatiable Soviet appetite for proselyting and propaganda." The present press uproar over Poland's distinguished Cardinal Hlond points to precisely such a source. The fact that Cardinal Hlond was one of the great outstanding anti-nazi figures of the war; that he risked his own life repeatedly by his reckless bravery in defending and harboring persecuted Jews; that he had already issued a letter denouncing anti-Semitism and warning his people against it *before* he was interviewed by correspondents upon the Kielce tragedy: all these circumstances have been completely ignored in the attempt to create a case against the Catholic Church in Poland and abroad. Cardinal Hlond spoke plainly, not in justification but in mere explanation, when he mentioned one very unfortunate circumstance, that the bitter resentment felt against the present Polish government by the masses of the Polish people falls upon a preponderance of Jewish officials who have been inveigled into taking part in that government. We might wish that it had not been found necessary to bring this painful fact out into the open. For, once the pogrom and anti-pogrom dispute is well started, there is no limit to the flames of recrimination which result therefrom. But while Cardinal Hlond's reputation for charity and inter-group fairness remains untarnished by history, the Soviet Government stands ready to profit by the confusion, and to use its influence to put an end—as already the threat is being made—to whatever liberty the Church now enjoys under Poland's present government. And the outcry against Cardinal Hlond is a disservice to the Jews quite as much as it is to the Catholic Church.

Famine at Bay. The Secretary of Agriculture's report on July 12, that the United States' food shipments to famine areas for the year ending June 30 had exceeded our commitments, was good news. As the President stated, commenting on the report, such a record was made possible only by the cooperation of all of us. Through these combined efforts, this country sent abroad more than 40 per cent of its wheat; more than 35 per cent of its rice; more than 20 per cent of its cheese; more than ten per cent of its fats and oils and about six per cent of its meat. And yet—the suspicion that we have not done enough will not rest. Addressing a Youth Committee on Famine in Washington on July 15, Secretary Clayton admitted this, when he said this country should be judged not by what it shipped, but by what it excessively consumed and wasted, and added: "by

that standard, our record as a nation is not good." Whatever we may say of the past year, however, it is the future that matters. Addressing the same Committee, the President stressed that world famine is still a threat, and will remain one for some years. If that fact is so clearly recognized by our leaders, then it is high time that some steps be taken to face it. It becomes more and more evident, especially if the final demise of OPA hampers our aid for the coming years, that rationing must be re-instituted. Otherwise famine has, for the past year, been merely held at bay—it will again break out murderously.

Democracy in Korea. There is no doubt that Soviet obstructionist tactics in Korea, as in Germany and elsewhere, have been successful in resisting all efforts to achieve postwar political and economic order. While awaiting the advent of a more cooperative Soviet spirit, the American Military Government can only try to lessen the prevailing confusion and to prepare the people in its zone for the responsibilities of democratic government. Definite progress was made toward this goal when, on July 9, Lieut. General John Hodge, Commander of American Forces in Korea, accepted the proposal for a popular South Korean legislature. Such a legislature, it is hoped, will not only aid in democratic administrative education, but will render invaluable assistance to AMG. Above all, it will be effective in segregating patriotic leaders from professional dissidents. The Communist Party has already been badly shaken by the proposal. Top leaders condemn and reject it for the obvious reason that in a popular assembly its voice will be reduced to a level commensurate with its modest standing in the community. Communist claims that the proposed legislation contravenes the Moscow Conference decision regarding a Korean Provisional Government under Russo-American auspices is patently insincere: 1) because the legislature would be subject to AMG; 2) because the Russians have long maintained a like "government" in their own sphere; 3) because the chief opponents of the ultimate Provisional Government are the Communists themselves.

OPA—Latest Chapter. With prices of many cost-of-living items up sharply, the United States Senate passed a so-called price-control bill on July 13 which the anti-OPA New York Times promptly labeled "an economic and political monstrosity." This judgment coincided with President Truman's offhand remark that the bill "couldn't be any worse." As we go to press, the

Administration has succeeded in sending the whole confused business to a Senate-House conference under such liberal rules that the conferees can practically write their own bill. That this bill will be an improvement on the Senate monstrosity goes without saying; that it will meet the approval of President Truman is improbable; that it will escape from the House and Senate without emasculating amendments seems beyond all hope and present expectation. Meanwhile the United Automobile Workers, under the dynamic leadership of their price-conscious President, Walter Reuther, took measures to organize the sporadic, anti-inflation consumer revolts which have broken out around the country. In the event that price controls are definitely abandoned, this consumer movement may develop into the country's best defense against a runaway inflation. It will add force to the campaign of the National Association of Manufacturers to lead wavering businessmen away from easy profits to the austere heights of "industrial statesmanship."

Commission on Higher Education. Higher education is in a state of catch-as-catch-can. Colleges are struggling to get a hold on government priorities and temporary housing units for expanding their facilities; veterans and high-school graduates are vying for a chance to get into a school, any school. As far as the September opening of classes is concerned, both parties are grappling with the impossible. But there will be other Septembers. The President's action in appointing a National Commission on Higher Education to advise and cooperate with government agencies in developing educational facilities gives assurance of effective results by 1947. With Dr. Francis Brown of the American Council on Education in the role of secretary, the Commission has a good piece of its work done in "The Study of Higher Education" which Dr. Brown directed in 1944 for the House Committee on Education. By bringing that study up to date and projecting its recommendations into the future, definite and quick action can be expected. Since the Commission is supposed to do long-range as well as emergency planning, we look forward to its handling of the President's mandate to suggest "ways and means of expanding educational opportunities for all able young people." Thinking by the Commission in terms of a great many scholarships available to talented students in poor circumstances, irrespective of color, race or creed, and open to graduates of all high schools, would be conspicuously clear thinking. And it might well give a new and better direction to our higher education.

WASHINGTON FRONT

SENATOR BILBO'S re-nomination, equivalent to re-election, sent a shiver of apprehension through more than the Negroes in Washington. For months the *Washington Post* and *Star* have been campaigning hopefully for passage of the Capper bill, which would grant suffrage once again to the District of Columbia's disfranchised citizens.

The District, of course, cannot itself vote the suffrage, for even a referendum would depend on the good will—and a majority—of Congress. The crux of the matter, to be perfectly frank about it, is the Negro vote, which Bilbo, as head of the District of Columbia Committee, is openly determined to prohibit. In fact, he was renominated on that very issue by the citizens of Mississippi—a most ironical circumstance, that a few thousand voters in another State could vote to keep several hundred thousand from exercising their constitutional rights.

This vicious situation, however, is much more than a denial of voting rights. Precisely because they have no representation—though they are taxed—Washingtonians must helplessly put up with a multitude of ills which no self-respecting city would endure for a day if it had the power to do away with them.

To name but a few: these ills include desperate conditions in the city hospitals, the jails, children's receiving home, public safety, public health, housing, the schools and social services. An impartial committee of experts from out of town recently investigated these conditions, and their report was printed in part in the papers. It shocked even those citizens who knew something of the situation. But whether it had any effect on Congress, for whom it was particularly intended, there is as yet no way of knowing. Only if the country is shocked by them, realizes that it has a responsibility for the citizens of its capital city, will there be action to any degree.

One of the serious aspects of the question, however, is that if a Senator or a Representative becomes particularly zealous for Washington's welfare, his political life runs the risk of being ruined. More than once, an opponent in an election has compared the millions in routine appropriations he voted for Washington and the paltry thousands he has secured for his home district. For that reason many able men, with some honorable exceptions, have refused to serve on the District Committees. That is one reason the country's fair name is clouded by the actions of the Bilbos and Rankins.

WILFRID PARSONS

UNDERSCORINGS

TWICE IN RECENT WEEKS Archbishop McNicholas of Cincinnati has taken a public occasion to point out the deficiencies of the Hill-Thomas-Taft Federal-aid bill, reported favorably by the Senate Committee on Education and Labor. Speaking at the joint graduation exercises of the archdiocesan high schools in Cincinnati, and later on a radio program, he declared that though many State constitutions have discriminated against the American child and American parents in education, we have had reason to be proud of our Federal Government for its fairness in the matters of education with which it has dealt. He cited as notable examples of this fair treatment the GI Bill of Rights and the National School Lunch Act. ▶ But the Hill-Thomas-Taft bill discriminates against children in non-public schools. "Why," the Archbishop asks, "cannot members of Congress who are interested in Federal aid to schools be as fair-minded and as American as the authors of the GI Bill of Rights and of the National School Lunch Act?"

The education bill now voted favorably by the Senate Committee, and the education bills of the last 30 years, would indirectly abolish freedom of education for the poor and religious-minded parents. Our plea is for all parents, Jewish, Protestant, Catholic, who have the authority of God in the rightful discharge of their duties of educating their children. We appeal to the ranks of labor and of the poor to protest against such an unjust and discriminatory educational bill as now proposed. . . . I ask all groups to defend freedom of education, such as we have theoretically in America. Let us extend, actually, that freedom to the children of all parents of America, especially to poor parents and to those who toil.

▶ Expansion plans of Catholic higher education (continued from last week): Loyola University, Chicago, will construct new medical and dental buildings, and St. Louis University will add a wing to its medical school. There will be a million-dollar addition to Marygrove College, Detroit; a new faculty building goes up at Siena College, Loudonville, N. Y.; Seattle College is doubling the size of its main building; a building will be added to the Marion College group at Indianapolis.

▶ St. Mary's College, Winona, Minn., will spend \$1,400,000 to raise its capacity from 350 to 1,000 students; St. Thomas College, St. Paul, has a \$4-million blueprint; St. Benedict's, Atchison, Kan., and Xavier of Cincinnati are collecting a million; St. Louis University is constructing six new buildings; Mount Mary College, Milwaukee, is building a chapel, auditorium, faculty residence. Georgetown's new hospital is near completion. A. P. F.

The Pope in Wartime Rome

JOSEPH BELECKAS, S.J.

THE STORM OF WAR is long past. There is no more gunfire in the streets and outskirts of the city. The cannons no longer roar; their last farewell to the Holy City was that dull, gloomy report which heralded the withdrawal of the Germans. Still it is interesting to recall a few pictures of that period and to assess the meaning of the feelings and hopes we experienced.

The memorable battle for Rome had more than local importance. Those days and months, so rich in grief and joy, awakened thoughts and feelings which touch the very depths of Christianity. Men appear now as mere figureheads, as instruments in the world-embracing happenings and the eternal truths which ever and ever stream out from St. Peter's into the world.

Everything we saw and experienced in the Holy City during those days was somehow connected with the towering figure of the Holy Father, the Vicar of Christ and His Truth on earth. In all the confusion of war, the person of the Bishop of Rome towered like a bold peak in the mountain chain of great events. Often the eyes of the inhabitants of Rome were turned to the Vatican; often men were driven by anxiety and care, worry and distress; but often, also, by joy and gratitude. In all those hopes and fears, Rome and the Holy Father were joined in deep interior unity.

From the time of the first storm-signals of the unforgettable conflict we see the Pope taking part in events. He spared himself no effort, no exertion, no humiliation even, in order to avert the threatening storm. His words rang out ever stronger, ever more forceful. Often they poured from his lips as a warning, as a deep entreaty, but also as a threat of future punishment. It seemed to us at that time as though the Holy Father were rallying his whole strength to recall the statesmen to sanity, to awaken their consciences, to place clearly before their eyes their great responsibility for the future before God and man. But the Holy Father's voice was like one in the wilderness. The statesmen of Italy, and those who came from outside, seemed without ears and without feeling. What they had planned was to happen.

The terrible war broke over Europe and Italy. The fruits of blind stubbornness began to ripen and appear. Nothing remained now for the Pope but to storm the Almighty with prayers for forgiveness. "*Miserere nostri*" echoed from his heart like an unending prayer. He begged God's for-

givenness for men's blindness, for their sins; he begged that He would not punish mankind too harshly.

Who can forget that memorable funeral Mass in St. Peter's at the very beginning of the war? All Rome was present in the basilica, as at the great feasts. But what a difference! When the Pope entered the basilica, there were no shouts of jubilation, no applause. He entered on foot, grave, collected; with a cross in his hands, he moved through the surging throng. Tears stood in men's eyes as they saw the Holy Father so weighed down with care; it was like a revelation of things to come, like the procession of a victim to the altar of atonement and expiation. The throngs went home from the basilica deeply apprehensive, oppressed by a dark cloud of foreboding.

That was only the beginning of trials.

From that time on, the Holy Father remained almost exclusively in the Vatican. He was no longer seen at public ceremonies in St. Peter's or in the city. He remained withdrawn and retired in his apartments, but not inactive—people began to seek him out in the Vatican.

The Italian people did not want war; they were opposed to it with all their hearts and convictions. The shouts of *Intervento!* were not of their choosing. The men of Italy marched to war under compulsion, without enthusiasm. The masters (or, rather, the "Master") of the country sought to keep up morale when possible, but the people lived in care and sorrow, particularly when the "misfortunes and mistakes" occurred at the front.

The Holy Father knew best of all the sorrows and heartaches of the Italian people. It seemed to us in those days that he considered it his special apostolate to console, strengthen, advise and support the people who came to him in droves. Mothers and widows, old men and fathers sought his consolation and strength. There were heart-gripping scenes in the Vatican which showed more and more the great love of the Holy Father and the full trust of the people. We saw tears flowing there, but we saw also loving comfort, fatherly encouragement and consolation. The Pope listened to every one with sympathy and with interest; for each he found the right word.

Not only the Italians came to the Holy Father, impelled by sorrow and need. Later, when Italy was occupied by its Axis partner, the German soldiers also came to the Vatican, often in large numbers.

These soldier audiences often ended up as great demonstrations for the Father of Mankind and the Defender of Justice. The German officials, when they saw these demonstrations, forbade their men to attend the audiences in uniform. But still the soldiers came—even Protestants—and found there comfort and strength.

As the war reached its climax, as it became clear that the defense was becoming desperate and the offense ruthless, the Pope's first care was to make the fight as humane as possible. When he did not succeed by entreaties, he began to use protests and threats. Both sides heard sharp words addressed to them. He did not always receive a hearing; nevertheless he accomplished a great deal. He was respected by both enemy and friend.

The Holy City itself imitated as much as possible the great love of its shepherd. So long as war was far from its walls, it showed an attitude of prayer and holiness, of recollection and expiation to the troops who marched by. But the Italians received their "helpers" without joy or cordiality. The Germans noticed this; they saw the deep mourning of the people, saw the Roman churches in penitential garb. Reproachful glances greeted the newcomers who, even in misfortune, found no sympathy among the people. In place of sympathy the Germans often saw expiatory processions in the streets, like a devout intimation of guilt.

But when the defenders left Africa, when Sicily fell and Allied bombers were no longer a novelty in the Roman sky, then was revealed the real unity of soul between the city and its Father. Almost a mortal terror seized everyone and forced him to turn his eyes to the Vatican. The first air attack on Rome (or rather, on its outskirts) was the herald of the battle for the Holy City. When the Pope now left the Vatican and visited the bombed places, we did not know at whom his indirect protest was aimed, whether against those who had caused the war, or against those who were punishing the warmongers. The fact was simply that the "Master" of the country had to go.

Then came a new government, but also new worries. Great jubilation was mixed with deep anxiety. Everybody was asking himself what the Axis partners and helpers would do. It was now a question of saving the city and protecting it from mishap. We heard of the Pope's efforts to have Rome declared an open city. The new government was favorable to this plan, but met stiff opposition from the Germans. However, the head of the Italian government, Marshal Badoglio, showed courage in accepting the Allied terms for sparing Rome. It was known that this declaration was the work of the Holy Father. Eternal Rome was to

remain an island amid the ruins. It is easy to imagine the joy of the city which, with its refugees and casualties, had grown to double its normal size. Crowds marched to St. Peter's, to the Holy Father, to thank him and show him their joy.

But it was a shortlived joy. When the announcement of the armistice came, the Germans lost patience or, rather, they openly seized power in Italy. German troops attacked Italian garrisons to disarm them. The garrison of Rome was surrounded on all sides, and the three divisions of defenders had to lay down their arms when the Germans opened up with artillery fire. The overcrowded city stood in grave danger. The basilicas and tombs of the martyrs, palaces and museums, for the first time in centuries, saw shells whine by and explode. Fear gripped the people, but at the last moment the Holy Father succeeded in obtaining an agreement that the artillery fire should cease and the city be handed over to the attackers. Thus Rome fell into the hands of the Germans and the so-called "Neo-Fascists."

What followed can only be described as a sad Advent, a somber autumn—nearly a year of deep tension, suspense and mourning. The city was taken over and ruled by the Gestapo and its troops; life in the streets and squares stopped. The Vatican was watched by SS soldiers. Everyone feared provocations. Bombs fell on the Vatican; we knew well from which side they came. An anti-aircraft battery was placed in the neighborhood of the Vatican, or artillery was deliberately brought past it. Nevertheless, a lightening of these worries came with the word that Rome was still to be accepted as an open city.

These were but the external events. In its soul the city was experiencing something like the days of the catacombs. Holy Rome, with its churches and convents, its devout souls and holy hearts, opened the doors of love and mercy. Young men, honest officials, even women and girls, ran the danger of being captured. Not infrequently we heard the screams of those seized to be deported. Thousands found refuge and protection with the true children of the Holy City. Food was very scarce; how were these unfortunates in hiding to be fed? But in spite of every difficulty, zeal for souls and the spirit of self-sacrifice, the spirit of true heroes, found a way to help. In those days Rome saw glorious proofs of love and mercy.

The Vatican obtained the necessary permissions from both belligerents to send its trucks freely into the provinces and bring food into the city. Allied observation planes followed every truck; nevertheless the Vatican managed, and many

thousands of Romans were thus provided with food in that difficult and critical period. We often saw Vatican trucks going through the streets of Rome in droves, marked with the papal colors. The good drivers showed their courage and self-sacrifice; they were often exposed to great danger of being mistakenly attacked by planes, particularly after the establishment of the beachhead at Anzio and the ever-nearer approach of the front to Rome.

This dark period lasted all winter. Silent expectation and devout prayer, heroic charity and trusting surrender contrasted with oppression and brutality, violation of human rights and international pacts. No more youth to be seen in the streets, no rejoicing. The city seemed almost empty. Only cripples and old people could move about freely and walk across the empty streets without fear. Yet the city was overcrowded, and the number of inhabitants as high as ever.

Now was lived a page out of the history of the catacombs. In the cellars of houses, in hidden rooms, people were praying, living in hope and expectation. Charity opened many an eye to the true faith. The bright rays of sacrifice, which streamed so abundantly from St. Peter's, erased, gently and imperceptibly, much hate and bitterness, much insuperable opposition. The city and its Father were united!

When the day of liberation came, that wonderful, unforgettable May day, the people's first thought was to rush to the Vatican, to their Father, to show him their joy, to thank him. On that day Rome witnessed great joy; and the greatest joy was to be seen in the square before St. Peter's, where thousands of people stood like one man and watched the wise Father of Rome and of mankind. Planes showered roses on the crowds; Rome was very happy. The streets were again full of young people, merged joyfully in the parades of the Allied soldiers.

The Vatican now again became the center for pilgrimages from all the nations. Thousands of soldiers, generals, famous leaders and statesmen paid reverent visits to the Holy Father, who received them all with great love and fatherly benevolence. So ended the battle for Rome.

This picture would be incomplete if we were to say nothing of the great works of charity that were developed during that time.

First should be mentioned the Papal Information Bureau, in which worked—and still work—hundreds of young men and women, nuns and priests. Information is transmitted to all parts of the world; the missing are traced, and scattered families are united. Thousands of letters are sent

out daily, thousands of messages received. In addition, there are also radio broadcasts. Currently the Vatican station broadcasts daily news concerning prisoners of war. These broadcasts alone take five hours a day, apart from the other work of transmitting information. It is easy to imagine the consolation they bring to so many souls.

The Papal legations in many lands and continents, all through the war, were used as centers of charitable work for prisoners of war, and the visits of Papal Legates were always accompanied by practical help. On the bigger feasts, "Pope's packages," as they were called, were distributed. Particularly important was the organization of spiritual aid. Many priests showed great self-sacrifice in devoting part of their time to the spiritual care of the prisoners' camps. Here, too, the Vatican provided practical help by printing catechisms, prayerbooks and copies of the gospels. In English alone, the Vatican Press turned out 50,000 copies of the gospels. There were, in addition, various publications in German, French, Polish, Russian, Croatian, for such places as Canada, the United States, Algeria, Germany, Italy. Attempts were also made to lighten the burden of camp life by sending sports' goods; efforts were made to enable students of theology to continue their studies. For example, in Algiers and Fribourg, seminaries for prisoners of war were established.

In addition to these services, Papal work for war casualties of all types has been especially extensive. The *Pontificia Commissione Assistenza Profughi* was a magnificent achievement of charity, and one can say with assurance that this great work saved the lives of thousands of unfortunates. Also, when a stable government was set up in Italy, the evacuated population was brought from the war zones into some kind of shelter and provided with food. After the fall of the government, and particularly after the retreat of the Germans towards the north, thousands of refugees were without any kind of care or protection. To these, too, the first help was given by the Vatican. Only later were the refugee camps taken over by the Allies.

Further, especial help was needed by the inhabitants of districts torn by war. The poor people came back to their homes and found nothing—no houses, no cattle, no clothes, no food. Winter was creeping closer, starvation stood at the door. The Papal Commission hastened to their aid. First the Vatican organized a clothing collection in the country itself, and provided the needy with food. Hundreds of young people—priests and nuns—worked day and night to mitigate the need, at least in part. Unaided, the Italian

government was incapable of doing anything; self-sacrifice and heroic love were needed. The Holy Father personally addressed an urgent prayer to the world for aid; the personal representative of the President of the United States proved himself a strong supporter of his appeal. Help came from abroad and the Vatican was able to spend millions of lire for the unfortunate victims of war. Clothes, tools, food and other things were distributed. Currently, in the Province of Lazio alone, 190 papal kitchens are functioning, where hundreds of men, women and children receive food daily. Among further charitable services is the Papal Commission which arranges for the return of refugees to their homes, and for the transmission of information about them. This work is now so extensive that its departments and divisions occupy a four-story house.

Still another papal commission cares for foreign refugees who overflowed into Italy from all sides. These unfortunates received a great deal of aid, due to the timely intervention of the Vatican. This same commission had also as its charge the spiritual care of the war prisoners in Italy, an undertaking that demanded heroic courage, but which brought great consolation both to the prisoners and those who helped them.

On Christmas Day, 1945, at the Pontifical Gregorian University, the Holy Father personally distributed Christmas packages to 3,000 child victims of war. This gracious act of the Pope is only a sample of what he did for thousands of war victims.

This war has shown, as always, that the Church of Jesus Christ walks the road to love, and spares no sacrifice to reach a helping hand to the unfortunate, regardless of race, creed or origin.

The crises of the postwar period have once more united the Father of Mankind with the suffering. Let us hope that better times will not let the memory of his charity and that of his priests disappear from hearts and minds. Gratitude and love are still the finest qualities of the human heart. Even in the eventuality that the Italian people find themselves momentarily disorganized, the Holy Father's achievements in the country's worst hour ought to remind men of where they can escape from confusion and find solid support in the midst of intellectual chaos.

Pius XII spoke loving words to his country in its bitter trial, but, more than that, he showed it loving deeds. Let us hope his country will not disappoint him in its hours of freedom and prosperity. And what we say of Italy may be applied to many another land to which the Holy Father has stretched out his hand.

TWO CATHOLIC PRIESTS VISIT YEN-AN

A. BONNIGUE AND H. PATTYN

TOWARDS THE END OF MARCH, 1946, the writers of this article, two French Jesuit missionaries from the Maison Chabanel, Peiping, paid a ten-day visit to Yen-An, Shensi, the communist capital. While there, we were the guests of the communist government, and were lodged in the hotel in which most visitors, Chinese or foreign, are entertained.

Although this visit was of a strictly private character, permission had to be obtained from the Central Government at Chungking and from the leaders of the Communist Party in Yen-An. For these previous arrangements, Dr. G. Hatem, an American physician who has worked about ten years among the Chinese Communists, and who is now on the staff of the Peiping Executive Headquarters, lent his good offices.

Yen-An is the headquarters of the Chinese Communist Party, and at the same time the center of the government of the so-called *Shan-Kan-Ning Pien-k'üi*, i.e., the communist-controlled region situated on the northwest border of China proper. This territory is among the poorest and the most thinly populated of all China: it numbers about 1,500,000 people, out of which some 25,000 form the town of Yen-An (including all adjacent governmental establishments). Thirty years ago, Yen-An itself numbered only from 1,000 to 2,000 inhabitants.

The trip had no official purpose. We did not go to Yen-An to discuss with the communist authorities the status of the Catholic missions in the communist-occupied territories. We undertook this visit to the communist headquarters chiefly to obtain direct personal knowledge of the various experiments and innovations which are being carried out by the Communists in the fields of education and culture, land property and land management, agricultural and industrial production, and in order to hear from some of the leaders of the movement an explanation of their plans and an account of their achievements.

We were accompanied at all times by a very courteous and very serviceable guide, who showed us some of the institutions whose character is supposed to exemplify the spirit of the communist activities in Yen-An—a cooperative for the purchase of agricultural implements and seeds and the sale of agricultural products, an Agricultural Experiment Station, the Central Hospital (the wards of which consist of rows of caves dug out

of the loess on the slopes of a hill), the Yen-An University (the number of whose students has recently decreased to about 500, after the establishment in Kalgan of the *Hua-Pei Ta-Hsue*), the special training center for Party members and propagandists.

Besides, we had long interviews with several of the leaders of a number of projects. For example, we discussed the general program of the present Yen-An regime in the fields of economic, social and political institutions, the aims and methods of local elementary and secondary schools, the prospects of the movement for the Latinization of the Chinese script, the role of women in wartime and in postwar communist China. A particularly interesting innovation is the utilizing of the ancient local scenic and musical traditions for the creation of a somewhat new type of popular drama of an educational character.

In connection with the above projects, we visitors also had the opportunity to discuss with some of the litterati the basic theory of Dialectical Materialism (which is the key to the whole communist system); this led to an exchange of views regarding such fundamental questions as the meaning of human life and the development of human personality, as viewed by the communist dogmatism on one side and by the Catholic faith on the other.

In spite of the rather great distance between the town of Yen-An and the local Catholic cathedral, we were able to pay two visits to the remaining Christian families who, for the last ten years, have had no priest residing in their midst and have received but very few and very short visits from traveling missionaries.

Before the end of our sojourn in Yen-An, we were admitted to an interview, first with General Secretary Yang Shan-kun, and then with the Commander-in-Chief of the communist army, Chu-Te. Both officials inquired about the present conditions in the Jesuit mission in Hopei Province. Three or four months ago, the missionaries had to go through considerable trouble in this district which, in fact, had passed completely under communist control in August, 1945. General Chu-Te and Secretary Yang reasserted that, as regards religious practice and religious propaganda, the policy of the present Chinese communist government was a policy of freedom: "Tell your friends the missionaries that they are allowed to run schools and hospitals and to preach religion in the territories which are under communist rule; we shall be only too glad to obtain their cooperation in everything for the welfare of the people."

As to the question of how it happens that many

mission schools are practically unable to continue to function normally as soon as the districts in which they are located pass under communist control, we could not venture to inquire, since we were in Yen-An without any official commission. For the same reason, we did not try to discuss with the communist authorities the practical means of ensuring in future the peaceful development of missionary activities.

However, in the sphere of Christian doctrine and Catholic action, one fact became increasingly evident: Chinese Communists, as a whole, and most of the non-party agents working side by side with party members, possess but very scanty information, if any, on the real nature of Christianity. Moreover, the selection of books in their libraries is extremely one-sided. Should not Communists desire to possess objective knowledge of the worldwide movement for human welfare which Christ started two thousand years ago? But, under present conditions in Yen-An, a person anxious to obtain accurate and unbiased data concerning the history, the ideals and the life and work of the Catholic Church would apply in vain to the librarians for suitable literature. When asked, before we left Yen-An, to criticize frankly what we had seen there, we pointed out the above deficiency. The reply was that Yen-An libraries had been established, not by the purchase of books according to a systematic plan, but by the receipt of contributions from students, who presented to the libraries the books they had brought with them. The librarians, it was added, would welcome all books on religious topics which the Fathers would care to send them.

Anyhow, it is to be hoped that, as events are developing in present-day China, communist authorities in Yen-An will consider it advisable to find a way of obtaining from authorized sources all necessary information concerning the Church and the missions. This might, in the long run, bridge the present gap between the principle of "complete religious freedom," as proclaimed by the communist leaders, and the systematic sabotage of missionary educational institutions, as actually carried out by communist executives. This sabotage goes on, not as an exception, but in a large number of places. As these lines are penned, the news reaches the writer that in two well-known towns in North China the Catholic schools have recently been compelled, under communist pressure, to stop their normal activity—a fact which, when added to so many other facts of the same kind and occurring under exactly similar circumstances, forces upon a person one conclusion. This conclusion is that, however well-mean-

ing some or many of the communist leaders may be, there is a certain class of influential communist agents whose work openly contradicts the professed intentions of those leaders; for them, "religious freedom" seems but an empty phrase, and their conduct, in religious matters as well as in all their dealings with the common people, cannot but produce the two following results: first, to arouse anti-communist feeling even in the minds of the most liberal and the most unprejudiced observers; and, second, to deter even would-be sympathizers from contemplating any kind of that most-needed and desired "cooperation."

A PLAN FOR CHAOS IN EUROPE

JUSTIN JUSTUS

ON MARCH 31, 1946, the Allied Control Council, with the obvious approval of some one in the State Department, published its plan for the future structure of German industry. It is a plan against utilizing full German productive capacity and for a restricted totalitarian economy with complete regulation of production and consumption. It is a plan which presupposes the reestablishment of the nazi economy or of a communistic system in Germany. It is a plan which not only compels Germany to follow this road but which presages a totalitarian future for all of Europe. Is this sacrifice of all our ideals necessary to accomplish disarmament of Germany?

The drafters of economic plans have a comfortable position. The public does not like to be bothered with figures and boring economic discussions, and therefore is easily taken in by "plans," but a few concrete examples should be enough to make the public understand which road we actually are on.

The only sensible test of an economic plan for a country is confronting it with the actual needs of such a country. Every one can understand that Germany's production has to be sufficient:

1. To rebuild destroyed cities to the extent absolutely necessary to house 73 million people in the same territory where 58 million lived before. The British government very cleverly made the reservation that England shall be bound by the plan only if not more than 66.5 million people live in the territory that remains German after separation of the eastern territories ceded to Russia and Poland. Meanwhile 3 million Sudeten Germans, 800,000 other *Volks Deutsche*, 1.7 million Germans from Danzig and Poland proper, and 5 to 8

million from "new Poland" are already on the way to Germany to increase the population beyond the British maximum.

2. To feed these millions from the produce of a country which lost 25 to 33 per cent (varying according to different fields of foodstuffs) of its agricultural potential. What cannot be produced in Germany has to be imported and paid for by German industrial production.

3. To clothe and transport native residents and refugees.

4. To export what is necessary for the payment of imports.

5. To produce machinery necessary to take care of the needs listed in items 1-4.

The planners determine that 55 per cent of the pre-war German productive capacity (not including building-material industry) will be sufficient. This figure is alleged to be not arbitrary but "scientific." It is based on actual German production in 1932. Why is 1932, a year which brought Hitler to power, a year with 11 million unemployed and widespread starvation, the basis? The "planning scholars" came to the conclusion that Germany's standard of living in 1932 was equal to the standard of living of the rest of Europe in 1930-38. Therefore, they allege, decrease of German productive capacity to 1932 production would equalize the German standard of living with the rest of Europe, as demanded by the Potsdam Declaration.

Up to the present we have had experience only with plans of an economic upward trend. The Russians successfully planned their way from a technologically backward nation to a nation on a modern technological basis. The Germans planned their way from the status of a disarmed nation to that of a completely armed society. Mistakes in those fields could mean delay in the upward trend; mistakes in plans for a minimum economy mean misery beyond the prescribed minimum. The Young Committee and the Dawes Committee tried to determine, on the basis of indices, how much taxes could be collected in Germany to pay reparations without making life impossible. The attempt to lower a country's economy and to keep it down to the lowest possible level is something entirely different. The Allied plan for Germany is not one prepared for itself by a sovereign state which can make changes when desired; it is a plan imposed by foreign nations. It cannot be changed by peaceful means, even if the impossibility of the plan becomes evident, unless the four leading Powers agree.

Assuming that the plan can work—the London *Times* of May 6, 1946, seemed to consider that

the most horrifying possibility—Germany would become the first minimum-economy society without the right of social improvement. On the basis of the 1932 experience, such a minimum would mean: either the killing of about a fourth of the working people to enable the rest to improve their standard of life, or the imposition of an equal minimum ration for consumption. Russia never really achieved equal consumption, the step from a socialistic to a communistic society. Germany, by the plan agreed to by us, is called on to take this step, or to establish a tolerable living condition for one part of the population at the expense of another.

Such a system can be maintained only by terror. How can we believe that a productive capacity decreased to 55 per cent could produce enough to pay for the increased imports of food no longer produced in Germany? How could 1932 production be enough for a Germany without the stocks of 1932, a year when Germany, after three years of crisis on the world market, had the largest stocks in its history? How could 1932 production sustain a society which has lost not only a large part of its homes but of nearly all the articles needed in a civilized household?

Theoretically, a minimum production can be distributed equally or otherwise. Every productive capacity can be limited and controlled at every step. Where consumption, distribution and production are fixed downward, there emerges a communistic society without the hope which lets communism live—the faith in the future prosperity for all. This society envisaged for Germany is the society of a well-organized jail.

The western European economy, in spite of all borderlines, tariff walls, etc., is one inseparable structure. A "jail" economy in Germany makes full and free exploitation of productive capacity in France, Holland, Belgium, Italy, etc., impossible. These countries will have to forget about exports to Germany beyond the minimum figure, while after the first postwar years they will encounter in overseas trade the industrial self-sufficiency of the Dominions and Latin America and an increased export interest by the United States and Great Britain. The European countries surrounding Germany, more interested than any one else in European peace, will have to make room in their markets for the German exports by which imports into Germany are paid for. This can only be accomplished by quota cartels and other restrictive measures. Never has the destruction of one economy proved a definite advantage to other nations. The reader of the State Department's "Proposals for Extension of World Trade and

Employment" must doubt that its drafters ever heard of the preparation of the plan for Germany. There we read:

Science and technology have enormously increased the productive powers of man. Limits upon human welfare are imposed today not by the ultimate poverty of nature's resources, but by failure to use human powers to the full. Among the factors which obstruct our march toward the goal of freedom from want are excessive restrictions on exchange and distribution. Progress requires release from these restrictions.

The Allied plan makes free and expansive economy in Europe impossible.

The drafters of a minimum-economy plan under which a defeated country is to live for many years assume a terrific responsibility, since their mistakes must lead to a sub-minimum society. That means permanent starvation. A few references are enough to illustrate the point. The trade balance of the plan is based on a need for about \$1.5 billion worth of imported foodstuffs. This figure approximates the export necessary to pay for the imported food and determines to a large extent the quantity of production, since production and export are related.

In 1936 Germany imported \$1,485,000,000 worth of food. In 1936 Germany had, as already pointed out, about one-third more agricultural territory than it has now, even if no change of the western frontier takes place. Germany now has a population very substantially larger than in 1936. The remaining German soil is badly depleted by lack of fertilizer, especially natural phosphate, which cannot be replaced by any synthetic product.

To retain the 1936 import figure presupposes keeping the Germans on a continuous level of less than 2,000 calories per person per day. And not only Germans would be affected. The tragic irony of this is evident; we now restrict the food of our own people to meet the demands of the starving in Europe, while at the same time we participate in a plan to make starvation a permanent institution, on the principle that Germany's capacity has to be limited to the production of 1932. Furthermore, most of the figures we use are based on the prices of 1932; the 1932 prices were the lowest Germany ever experienced. Therefore, the plan will bring Germany to a production total even below that of 1932. I have already mentioned the fact that the 1932 production can be considered only as one factor in determining the quantity of products necessary for German consumption, since one must consider the German stocks existing in 1932. When that is done, the 1932 figures will look quite different.

The actual steel production to be permitted in

Germany is to be 5.8 million tons, while the productive capacity shall be 7.5 million tons. The actual production of steel will be about 50 per cent of the pre-war figure. This does not bring steel production into line with the provision of the plan that production of building material and agricultural machinery shall be fostered. Since steel production is absolutely the cornerstone of the restricted minimum economy, it determines the actual outcome of the entire plan.

Mr. Ernest Bevin, whose expert knowledge no one can deny, pointed out in the House of Commons discussion of June 4, 1946:

Germany should be allowed to produce 11 million tons of steel for rehabilitation and as a yardstick for determining the level of her industry. I believe that was the unanimous decision among us, after months and months of weary study. We were first offered 5.8 million tons of steel [by whom?]. That amount produced in Germany would mean 100 million pounds expenditure on our budget subsidizing Germany, because the steel production determines the level of practically all other industries of the country. Therefore I had to fight very hard, and finally it was settled at 7.5 million tons steel capacity. I accepted this with great misgivings.

The best experts in planning among the Allies, the Russians, seem to consider the plan an impossibility. This can be seen from the following indications. While the plan prohibits any production of synthetic gasoline and oil in Germany, the Russian Military Government on July 28, 1945, gave a continuous order to Leuna for the supply of synthetic gasoline. The production increased from month to month.

The destruction of 45 per cent of the industrial capacity of Germany is supposed to be effected partly by the removal of German industry to other countries. To this end the Russians were entitled, under the Potsdam agreement, to request a certain percentage of productive equipment in the western zone. The Russians were given the right to remove the famous Schweinfurt ball-bearing plant, S.K.F. and Kugel-Fischer. According to British newspaper reports, the Russians have taken these plants out of our zone and rebuilt them in their own zone, where the plants are reported in full operation. Have we not been talked into adopting an impossible plan, supposed to lead to anarchy in our own zone while a resurgence in the Russian zone would induce the Germans to adopt a pro-Russian line?

There can be no doubt that the plan of the Allied Control Council for future German industrial capacity will have to be revoked. A complete change of policy is necessary if we want to serve the peace. The first step may be the temporary interruption of the transfer of industry from the western zone to Russia, but that is only a very

first step. Whoever attempts to revise a plan of such magnitude has to make positive and constructive suggestions.

Under the present conditions, any positive suggestion depends for effectiveness on whether continuance of the Bismarck Reich as one economic entity will prove to be possible or not. For the time being, our adherence to the idea of a German economic unity is beyond doubt. No one knows how long this will continue. But it is clear that if the political organization of the present Germany remains, the necessary transformation of a warlike Germany into a peaceful Germany should be along such lines as these: Germany should be prohibited from making weapons and airplanes. In addition, we may prohibit a few strategic materials without which she cannot prepare for war. True, a sound economic balance cannot be built up if the country is not permitted to manufacture aluminum, nitrogen and other articles which may be used for war, since under present technological conditions everything is of some strategic importance; but it is enough to agree that war potentials shall not be produced, while in every other respect production is free. Such a decision would be consistent with the basic principles of American policy: the protection of human industrial capacity.

Hand in hand with this process of sensible disarmament, we should destroy the artificial German measures for the building of an unjustified high industrial capacity. While Allied adoption of nazi philosophy embodied in the Control Plan is untenable, so are German measures which had a similar effect on the economies of other countries—such as certain aspects of the German tariff, tax, cartel and corporation practice.

In American legal periodicals there is a discussion going on as to the extent to which the President can bind the United States by executive agreement without the advice or consent of the Senate. The machinery of the Allied Control Council is binding our country far beyond anything ever considered as a possible part of an executive agreement. It is high time that the Senate began to look into the activities of the Allied Control Council and our representative there. Plans such as the one in question here are not of temporary significance. They are the actual basis of the peace treaty with Germany or her successor states. Compared to the Control Council's plan, the usual peace-treaty provisions are only formalities without substance. Let us hope that the Foreign Affairs Committee of the Senate during its summer vacation finds time to make a thorough investigation of this outrageous plan.

ATOMIC ENERGY CONTROL

THE DEBATE on atomic energy has gone through the following stages:

1. *The American Plan.* This calls for the establishing by treaty of an international atomic authority with the sole right to "managerial control or ownership of all atomic energy activities potentially dangerous to world security." It would have power to "control, inspect and license all other atomic activities." The plan enumerates specific violations of the international agreement, such as the illegal possession of atomic bombs, seizure of plants or other interference with the authority or its personnel. Finally, punishment of offenders would not be subject to veto by any Power.

2. *The Russian Plan.* Mr. Gromyko proposed a treaty outlawing the possession or use of atomic weapons. The signatory governments would implement this treaty in their own jurisdictions by suitable legislation. A committee would be set up for the exchange of information concerning atomic energy; and a second to elaborate a system of inspection, control and sanctions for breaches of the treaty. These committees would be organs of the UN, working under the direction of the Security Council; and Mr. Gromyko made it clear that his government was not prepared to waive its veto with regard to sanctions.

3. *The Australian Plan.* This also envisaged an international authority established by treaty, with power to punish minor violations of the agreement. Cases involving more drastic punishment would be referred to the Security Council, since, said Dr. Evatt, the plan was drawn up "upon the assumption that the present Charter of the UN is for the time being unamended."

4. *U.S. Memorandum No. 3.* Submitted by Mr. Baruch to the working committee of the Atomic Energy Commission, this proposed that the Big Five renounce voluntarily their veto on atomic questions and agree to treat punishment of violators as a procedural matter—hence not subject to veto in the Security Council.

It was generally felt that the Commission would report out a draft treaty along the lines of the American plan and Memorandum No. 3. The issue among the big Powers will then be squarely joined on the question of the veto; it is the veto which makes the difference between real control of the atom and a purely illusory control. So long as it is possible for a state to build up atomic armaments, and at the same time veto any attempts to prevent its doing so, the atomic bomb still hangs over our heads.

To Our Beloved

JOHN LaFAR

Editor-in-Chief of the Catholic

THE ACT OF FILIAL OBEISANCE which you perform in your own name, and that of the staff of the Catholic Review, has brought great comfort to Our hearts. We know that this spirit of obedience has been of great help in analyzing in a careful and scholarly manner the solution offered for them by the principles of Christianity.

DURING THIS TRAGIC PERIOD of world history, Providence has cast Our pontificate, We have used the wisdom of statesmen and leaders in the social and economic life, and in its national and international life. A State is obliged in conscience and imposing even on the State an exaggerated nationalism that would close its eyes to the moral necessity of man's social development reaching all free and sovereign peoples; racial injustices that offend the conscience; economic selfishness, whether national or international; the honest, faithful workingman to provide a decent home for his family; the joy and laughter of children growing up and being able to ensure his family's future against the more burdensome of these are some of the false principles and evil practices that we must and shatter a weary world's hope for peace. We have before Us. The Catholic press will bring Our teaching to the management, and to the knowledge of those who will be pleased to observe that your review has been attained its mission.

SOME PROBLEMS pressing for solution today, are delicate ones, indeed; they cannot be solved precisely as they be faced with candor, be discussed frankly to find a solution which is dictated by right reason and Christian courage.

A CATHOLIC REVIEW carries a grave responsibility on moral questions, whether they arise in conduct received, and rightly, as a sure and safe guide. It is to be true with prudence and reserve, it is true, but always interested prayer to the Holy Spirit that His divine strength and consolation in this arduous and extremely as a pledge of God's choicest blessings on you personally, beloved son, and to each member of your staff the Ap

Our Beloved Son

LaFARGE, S.J.

The Catholic review AMERICA

which you, beloved son, have wished to offer to Us the Catholic review, AMERICA, of which you are the heart to Our paternal heart. Our joy is increased by the fact that you have been constantly guiding the policy of your review in the complex issues of the day, and pointing to the light of Christian philosophy.

of world history, in which an ever wise and loving God has used more than one occasion to call the attention of the economic field to the cankers that weaken the body of the State. A State Absolutism that recognizes no superior law but the State respect for every person's natural rights; that turns its eyes to the unity of the human family, and the State reaching its perfection in a world-family comprising all that often brand the guilty with a sin akin to fratricide—national or individual, that makes it impossible for an alien to find a decent home for his family, to fill that home with the children of the land and being educated in healthy surroundings, and to free the people from the burdensome effects of hard times, sickness and old age: such are the evil practices which disrupt harmony within a nation. We have denounced them, as did Our predecessors, and we are teaching into the home, into the circles of labor and commerce, and into the laws of the land, and We have been attaining no little success in this noble apostolic mission.

on today, especially in the social and economic sphere, has moved precipitately. But the good of society demands that we proceed frankly though with moderation and charity, and the principles of justice and Christian principles be accepted with resolute determination.

grave responsibility to God and His Church. Its judgment in conduct or in the written or spoken word, will be made. It is hailed as a herald of truth, and it will present the truth, but always in perfect focus. As a token of Our most loving divine wisdom and love may ever be your light and guidance in this extremely important work for Church and State, and may We personally, with deep affection We impart to you, the Apostolic Benediction.

From the Vatican

The Feast of St. Robert Bellarmine,

May 13, 1946

Pius pp XII

MR. BYRNES REPORTS

WHEN PUBLIC SERVANTS return home after fulfilling a difficult mission, convention requires that they should present a cheerful face and describe victories won. Yet there seems to be no valid reason to attribute to any such convention the modest air of accomplishment which Secretary Byrnes displayed on his landing at the Washington airport on July 14.

From his report over the radio on the following day it is clear that Mr. Byrnes has become thoroughly aware of several matters that were vaguely and uneasily apprehended in the earlier conferences. And with such knowledge comes at least the partial satisfaction of having discovered the worst.

The course of argument brought out with forceful clarity the fact that the making of peace, any kind of peace, rested upon the same foundation upon which, perforce, was built the structure of the United Nations: the uneasy and negative foundation of a common fear of war—a fear heightened yet made more explosive by the atomic-bomb situation—rather than upon any genuine friendship or mutual confidence between the Western Powers and Russia.

Along with this has come the recognition of the nature of Soviet tactics, also the common experience of the UN. This he couples with the acknowledgment that the Council "made no progress at all on the German and Austrian questions," a statement bluntly confirmed by Senator Vandenberg in the masterly report which he made to Congress on the following day. As Mr. Byrnes remarked:

Perhaps the time in discussion was not wholly lost, because our experience suggests that understanding, particularly with our Soviet friends, cannot be reached until we have gone through rounds of verbal combat, in which old complaints are repeated, past positions reaffirmed, differences accentuated and crises provoked.

But a still more important discovery, from a practical point of view, was the indication that infinitely dogged persistence can make some sort of headway against these obstructions. The causes for self-congratulation are pitifully small, in comparison with the unspeakable needs of agonizing Europe.

It is certainly humiliating, to say the least, that the Trieste question, source of the "greatest" controversy, had to be settled—for the time being—by internationalization and not by the logical procedure of a plebiscite. But Mr. Byrnes and his associates can thank God's mercy that even so much of a solution was reached. And the most capital feature of the entire struggle—for it was

a battle, not a conference—has “now been brought to a successful conclusion and the peace conference has been called to meet in Paris on July 29.”

Mr. Byrnes, therefore, can look back upon the past accomplishments with a certain restrained satisfaction. But what of the future? The fact remains that the long-drawn-out deliberations of the Foreign Ministers' Council have not, as yet, even scratched the surface of the stark realities which need to be dealt with in Germany and Austria. The best Mr. Byrnes could do was to warn of the economic collapse which is certain to come if Germany's divided economy is permitted to continue; and to fix the responsibility for such an event upon the Soviet obstructionists, if they permit it to continue. His report cautiously lifts the veil from the attempt to have German militarism “used as a pawn in a struggle between the East and the West.”

The truth of the matter is that what Mr. Byrnes—or the State Department, which he represents—will be able to accomplish at the coming Peace Conference will depend upon the support which he will be able to draw from two all-important factors.

The first of these will be the emergence of the small nations as a new, decisive force, making their own voices heard with ever-greater insistence, precisely because of the tardiness of the Big Four in reaching conclusions. And their able spokesman in the United Nations, Australia's Herbert Evatt, has lost no time in making this point clear.

The second decisive factor is that attended by a big question mark. How far is the United States fitted to claim and seize a genuine moral leadership in proportion to our country's immense economic and physical power? Every day of Mr. Byrnes' recent conferences in Paris has witnessed the diminution of the prestige of our own military forces in Europe and the increasing discomfort of their own position as occupying forces.

Neither the magic of diplomats nor their blustering and stick-shaking will win a just peace for the world in the coming conference. This depends upon the effective support given the U. S. peacemakers by a unified and internationally-minded people here at home. It boils down to this simplest statement: the sinews of U. S. policy in the coming conference are right here, on Main Street and the County Road. If America's voice is to speak effectively for the cause of justice in Paris, it will be because America's voice is already speaking for justice here at home.

CED MOVES AHEAD

SOME HIGH-POWERED business groups appear to proceed on the principle that the American system of private enterprise can be saved if enough money is spent advertising its virtues.

This tactic is probably as mistaken as it is certainly expensive. To the boom-bust cycle, the growing concentration of economic control and industrial unrest, the capitalistic system must find an answer or perish.

Fortunately, the enterprising men who direct the Committee for Economic Development realize this very well. They know that expensive advertisements heralding the virtues of competition and enterprise may be all right in their place, but that they will never feed the unemployed, prevent strikes, or reverse the trend toward monopoly. From its founding in 1942, the CED has subordinated slogans to economic realities. It did a fine job in preparing businessmen for the reconversion period, and we welcome its decision to maintain its organization and continue operations.

At a meeting of the executive committee in Manhattan on July 12, Chairman Paul G. Hoffman, who is also President of the Studebaker Corporation, announced ambitious plans for a systematic attack on the traditional boom-bust cycle. The Committee will sponsor research into the causes of depressions, with special attention to wage-price relationships, tax programs, collective-bargaining methods, government fiscal and monetary policies.

In what appeared to be a manifesto to business mossbacks, the CED stated:

One thing is certain: we dare not, in the critical period ahead, indulge in the “ignorant change and ignorant opposition to change” which so characterized the period between World War I and World War II.

This theme was elaborated, somewhat caustically, by Dean Donald David of Harvard's Graduate School of Business Administration, himself a former corporation official. Some businessmen, he told the executive committee, have lost all contact with other groups in society and have no comprehension of their own social, economic and political responsibilities. They charge college professors with living in an ivory tower, but there are “far more ivory towers in the business world than in the universities.” And he added:

We can regard the CED as a weapon to open some of their skulls to new horizons of what can be considered an adult training program, and to confront them with this new challenge to leadership.

What the CED will learn about depressions is of the highest importance. No less important is its contribution to the education of businessmen.

LITERATURE AND ART

THE SOURCE OF *PARADISE LOST*

M. WHITCOMB HESS

EDMUND GOSSE WAS THE FIRST CRITIC to show Milton's plagiarism in *Paradise Lost* from Vondel's choral drama *Lucifer*, the greatest work of Holland's greatest playwright. *Lucifer* was produced in 1654, went through four editions and was, beyond question, known by the scholarly Milton. But Gosse's finding, reported as it was in an obscure essay more than two centuries after Milton's death, was never widely known. Swinburne, the British critic's older contemporary, happening to find a line of *Lycidas* (1637) identical with one of Vondel's tragedy on Barneveldt printed years earlier, called it a literary coincidence, "the most inexplicable in the whole range of literature"; but in view of Milton's total borrowing from the Dutch writer—from the latter's plays on Adam and Samson, and most importantly his using so much of the material and dramatic characterization in *Lucifer*—it is evident that he took the *Lycidas* line on fame, "That last infirmity of noble minds," also from the same fruitful source.

In the *Cornhill Magazine* article, "A Dutch Milton" (vol. 35 [1877], p. 596), on which much of the material of the present sketch is based, it is suggested that Milton, in mulling over ideas after his light was spent, could not know how much of his great epic he had borrowed from Vondel and how much was his own formulation. But Milton was blind by 1654, the date of *Lucifer*; and whether the famous Dutch tragedy of the angels' revolt and man's fall was read to the future author of *Paradise Lost* in part in translation or altogether in the original is not known. What is known is that Milton had studied Dutch before his blindness, and that Roger Williams was in London at the time *Lucifer* was published and read in Dutch to the great poet, indubitably reading the new work of Vondel. Milton, however, gave Vondel credit nowhere; only the marked formal resemblances, the dates and the other circumstantial evidences betray what is possibly the greatest specimen of borrowing known to great literature.

Perhaps Milton excused his use of Vondel's drama because it was interdicted by the Protestant ministers of Holland. For it is interesting in passing to note that Vondel was a convert to Catholicism, and interesting also to observe that in the year of Vondel's conversion, 1641, Milton was writing the most vitriolic of his prose polemics against the Catholics. Thus when the Puritan poet took the theme, and in some places the actual words and characterizations from a Catholic for his long-awaited great poem, he did not care to have the fact known. But it is not of Milton or Milton's poem that knowledge is lacking; it is of the play *Lucifer* and its author that too little has been known by English students of literary history.

Joost van den Vondel was born in Cologne on November 17, 1587, of Anabaptist parents originally from Antwerp. When Joost was nine years old the family moved to Amsterdam. His first poem was printed when he was seventeen. He was married on November 20, 1610, to the capable Maria de Wolff, who died in 1635. Among his friends were Huygens, Hooft and Grotius, whom he met in the 1630's. His daughter

Anna preceded him into the Church, which he joined at the age of fifty-four.

It is said of him that after his conversion he made many new friends and lost none of his old ones. (Apparently, like Joubert's, "his amenity was inborn.") Of the religious orders the Jesuits were most constantly praised by him. From his conversion year onward, he produced strong Catholic dramas; but for years he had been writing on Scriptural themes for the Dutch Academy, which opened its theatre in 1638, with the feature a Vondel tragedy. His highest development came thirteen years after he became a Catholic and was reached in *Lucifer*. We read that the line spoken by Lucifer: "Better to be first prince of some lower court than in the blessed light to be second or even less" was as famous in Holland as Milton's transcription ("Better to reign in Hell than serve in Heaven") became in the English-speaking world.

Vondel's old age was poverty-stricken both in money matters and leisure for writing, contrasting in almost every respect with that of Milton. Shortly after his great dramatic success he gave up his whole fortune—besides his income from his plays he had inherited his father's prosperous hosiery business in Amsterdam—to pay debts contracted by his son who had died. He became a porter in a pawnshop; yet it is good to know that he was able in his spare time to complete such writings as his third tribute to Catholicism, "The Glory of the Church," and other superior pieces. What he once wrote a bereaved friend applies equally well to his own "blest" mind:

Blest is the mind that, fixed and free,
To wanton pleasures scorns to yield,
And wards as with a pliant shield
The arrows of adversity. (*Bouring translation*)

He died February 5, 1679, author of thirty-two dramas, much lyrical poetry besides the choruses to his plays, translations from moderns as well as from Seneca, Euripides and Sophocles. The works of his long brilliant career are voluminous; the medal struck at his funeral called him Holland's "oldest and greatest poet." He was ninety-one years old.

But what of the work on *Lucifer*? As Vondel's drama is compared with Milton's epic, the first-written piece reminds the writer of some best-seller which Hollywood is to take over, changing a few details and incidents, to make into a "super-colossal" film; for *Paradise Lost* varies in just such a way as the latter from the original *Lucifer*. It is changed, added to, amplified, yet it bears the trademark of the first writer. Milton, for example, puts Lucifer's (Satan's) rebellion prior to man's creation, and in the drama *Lucifer*, the human existence is first; but the general action and dénouement remain the same. Let us review briefly the plot of Vondel's regulation five-act drama, published nine years before the completion of *Paradise Lost*, which was begun in 1658, four years after *Lucifer*.

The first act opens in heaven with the angels: God is above and ineffable; earth below and out of sight. Belzebub and Belial are looking out from the gold ramparts watching Apollyon as he flies like a fire, circling skyward swifter than the wind. (Belial, whose tongue drops manna from the first, is doing the describing.) Apollyon's course, which causes the celestial spheres almost to pause as he passes, is from the new-

created earthly paradise, which he has visited at the order of Lucifer, heaven's *stadtholder*; when he enters the scene he carries a branch of Eden's gold and crimson fruit, and is full of admiration for Eden and its inhabitants. Of Eve's beauty he says, in the *Cornhill Magazine* translation:

... clad in light and grace,

Stately she treads, and charms the daylight with her face.

The whole description is a prototype of the fourth book of *Paradise Lost*. Lucifer himself does not appear before the second act; and meanwhile Gabriel has brought news of God's eternal plan: the Word made Flesh. The archrebel first petulantly asks Gabriel why the angels are to be humiliated as he fears they will be. In fact, Lucifer predicts frightful losses in prestige not only to the angels but to God Himself. Thus he will oppose the decree for the honor of God's Name, and he is seconded by Belzebub, who prefigures closely the Miltonian character. Belial, on whose lying lips persuasion sits, is sent to sound out the angelic hosts. And the loyal angels are soon awed at the change that takes place in heaven:

What vapor dares to blear . . .

The flame, the blaze, the fire

Of the bright Omnipotence?

Why does the splendid light of God

Glow, deepened to the hue of blood?

As the third act begins, the fallen angels are singing, and they sing at intervals, "Alas, alas, alas! where has our bliss departed?" Belial and Apollyon try to appease them; but Belzebub, like a modern dictator (and like Milton's Satan as he tempts Eve), pretends to be persuaded of the wrongs of those he would lead in revolt, and claims that their right to happiness is the ground of the whole rebellion. Now St. Michael, magnificent and stern, enters the scene, and Belzebub asks his assistance in making peace while the throng of "Luciferists" he has just stirred up blazes in defiance. Lucifer, voicing loyalty and piety, seconds Belzebub's speech to the rebels, adding that he is forced to his stand in order to save God's realm from man's usurpation. His flushed arrogance is the foil of Belzebub's Goebbels-like insinuations that urge on the Morning Star, as that "ever-crescent light, the first and nearest God's," is made to feel itself in danger of being dimmed by the human creation. He cries that, if he falls, the transparent arch of heaven will burst like a bubble, and the whole universe dissolve in chaos.

Acts Four and Five deal with the marshaling of heaven's forces against the rebel hosts and the former's final victory. Raphael descends from his height to plead affectionately for Lucifer's return before it is too late. (In Milton it is Abdiel who thus pleads.) The description of the movement of the angelic squadrons in Book VI of *Paradise Lost* is clearly a parallel to Act V, though with Vondel there is but one battle and in *Paradise Lost* it is extended to three days before the rebels are at last swept into the gulf prepared for them. Michael, God's field-marshal, uses his lightning sword only when Lucifer's battle-axe touches the sacred Name on God's banner. After the fight, Lucifer addresses his fallen angels exactly as Milton's Satan does, proposing to attack man, and all agreeing to seduction of the flesh-and-blood creation. In the Vondel drama Gabriel reports in heaven the results of the temptation in the garden:

O! Adam is fallen and lost!

The father and the stock of all the human race

Most grievously hath erred and lies in piteous case.

The likenesses between the two masterpieces, too numerous and close for non-filiated coincidence, include the same characterizations of Satan and his angel-peers. Vondel doubt-

less would be pleased at Milton's sincere flattery—that of imitation; he must also agree, however, that the Britisher did not escape "that last infirmity of noble minds" which both writers had referred to by an identical concept but which Holland's master dramatist, as usual, referred to before Milton did.

ECCE, SICUT OCULI SERVORUM . . .

They found him then, sitting in his chair, dead.
We glimpsed the thrown back head, the quiet face
Where closed eyes were bared to beauty, and lips
Parted in a contemplation too ecstatic
For prayer. Then we drew back beyond the door
In silence, each to our thoughts, as others sought
Pulse or breath in the husk abandoned freely
To death. I probed through the hush with closed eyes,
Knowing his heart's famine had been satisfied
In the eternal instant that turned his sight away
To the light yearned for; but I looked deep into blackness
That had nothing to show, nothing at all to say.

Eyes can be shut and still be blinded by sight.
Tear the eyeball out, and I see no more
Than I did before. Now that those eyes are useless
He sees, those ears deaf he hears, and the cold
Moveless hands stretch to the long desired
Love's fire. He is dead, and the hunger filled
That starves us daily to each minute's death.

There have been and there will be others dying
In the sure gesture of a servant reaching out
To forestall his master's movement. Their eyes watch
His hand for the hint of a least command; they attend
In a constant devotion that knows no other thought.
I lack the gift of one-directed sight.
There is too much seeing; too many hands beckon
To catch my flickered glance; there is too much light.

Shall I go back to the deserted room he sits in,
Before they come to take the husk away,
And question those lips that have no more to say?

J. E. COON

ALLEGORY

Softly through dusk a spotless hind
on quivering feet of beauty passed—
and the leopard brooding down the wind
paused and turned through the dreaming grass.

Under the cool and trustful light
of impartial stars, the white hind stood,
aware of no darker thing than night
alive in its own familiar wood,

Where the leopard leaned to the wind, and waited
till the shadowless hind again should stir,
and love in his limbs be consummated
in the living flesh and death of her . . .

Why it must be I may not know:
within one heart to feel the blind
padding of footfalls to and fro—
and I the leopard! and I the hind!

KEVIN SULLIVAN

BOOKS

TOO SIMPLE A PICTURE

THE AMERICAN. By Howard Fast. Duell, Sloan and Pearce. \$3

THE HAYMARKET BOMBING, the career of Eugene Debs, William Jennings Bryan's rise to political fame are all matters on which I can pretend to no specialist knowledge, but I can still say that Mr. Fast, though he has perhaps delved into these subjects with a crusader's zeal, has whipped up a very bad novel. Even if we grant that all his facts and their interpretations are exactly as he says, it is still bad.

The American of whom he writes is John Peter Altgeld, who was brought to this country from Prussia as an infant, worked on the farm, soldiered in the Civil War, taught himself law, rose to be governor of Illinois, helped organize the Populist Party on a free-silver plank, saw his candidate frozen out by Bryan, was defeated in a final attempt to be elected a mayor and died greatly popular with the workers.

Altgeld's first step to win him fame was his review of the Haymarket affair. The bombing was, at the time, alleged to be the work of anarchists; several of them had been executed before Altgeld became Governor and others were still languishing in prison when he took office. He pardoned the survivors and in such terms as accused the earlier judge and jury of having conspired in judicial murder. From then on he was suspect among conservative circles, and was hysterically accused of being himself an anarchist. The rest of the story follows his political career in its attempts to free the people from the oligarchy of wealth and corruption which, we are told, was American democracy then—and, it is insinuated, still is.

Whatever be the merits of Altgeld, Mr. Fast so handles them in this tract as to make it all quite ridiculous. Every working-man in these pages is a serious, granite-faced, sturdy-hearted subject of oppression by the bankers, industrialists, tycoons, politicians, who are, in turn, unanimously sleek, crafty-eyed, callous and corrupt. When we read, for example, that at the funeral of Parsons, one of the executed leaders of the so-called anarchists, row after row of workers for miles, each worker with tears streaming down his worn cheeks, tramped in impressive silence after the body of one whom Fast thinks comparable to Christ—it really does become hard to restrain a giggle.

And so it goes—America has never had an honest election, at any rate since the days of Jefferson; the politicians have owned everything, including the pulpit. In addition, every politician (including the hero) cannot talk a single sentence without oaths, and even Emma, Altgeld's wife, who is, we are told, a quiet, gentle lady, lapses into fishwife speech which she learned, I suppose, not from "the people," but from the crude upper classes.

Finally, Lord forbid that Altgeld, as Fast draws him, be the exemplar of an American. He has no moral sense, no religion, no scruples, no manners. He has only a bulldog conviction that there is and will be no American democracy until he gives it his brand, which is undoubtedly Fast's own. What that may be is hard to discern, save that it starts with kicking out the politicians, kicking out the preachers, kicking out the industrialists—quite a strain on Fast's shoes and on the reader's patience and sense of reality.

One thing must be said for the author, however. His talents have long been developing in the direction which comes out here quite clearly for the first time. He emerges in this book as our top party-line pamphleteer.

HAROLD C. GARDINER

BELGIANS IN AND BETWEEN WARS

WRITTEN IN DARKNESS. By Anne Somerhausen. Alfred A. Knopf. \$3

WRITTEN IN DARKNESS is a book of selections from Mme. Somerhausen's diary of the German occupation of Belgium. The author has the advantage of not being a desperate princess of the blood royal or an accomplished underground agent. She is the wife of a Belgian attorney and the mother of three sons. Widely read and traveled, and educated in the United States after the last war, she sees most of what goes on around her, allows herself few heroics and has common sense enough to be a good editor.

Although the book gets off to a slow start, it soon pulls itself together. The selection of material is detailed but not scattered. The arrangement of the whole is climactic. It tells of the invasion of Belgium and the confusion that followed it; then of the early occupation with its hunger and cold and the clumsy German attempts to win Belgian sympathy. Gradually contempt grows into active resistance and the Germans retaliate with their own brand of the terror. Then come the Normandy invasion, the Allied bombings, the collapse of German control and, at last, liberation and peace.

Mme. Somerhausen does not engage in a frantic search for thrills and morbid realism. The book abounds in common sense and sharp ironical humor. With her husband a prisoner of war and her three young boys to be cared for, she soberly tells of her battle to secure food and clothing and medicine. She describes with shrewd insight the slow resistance of the ordinary Belgian workers—their contempt of the imposed Nazi *Kultur*, their connivings with the black market, their effort to shield Belgian Jews, their patient expectance of Allied aid.

Thus *Written in Darkness* is a simple tale of a mother's fight to protect her family from hunger and cold and to serve her country amid the chaos that reigned behind Hitler's Atlantic Wall. It is worth reading if only for the pleasure of meeting Anne Somerhausen.

TIMOTHY S. HEALY

THE BRIDGE OF YEARS. By May Sarton. Doubleday and Co. \$2.75

THIS BRIDGE SPANS the period between the two World Wars in the experiences of a Belgian family living near Brussels. During the German occupation they had succeeded in maintaining their home and its little garden as well as their small furniture business in the city. This success was due mainly to Melanie, the mother, endowed with remarkable energy and courage and with an invincible spirit of charity that sprang to answer every call of distress. The father, Paul, was absorbed in the philosophical problems created by the war, and he spent most of his time trying to compose a coherent account of his theories.

While the stress of war weighed upon them, peace seemed to offer a glorious prospect but, when peace finally came, it proved disappointing amid the countless difficulties of trying to win back the things they prized. Hardly had the initial difficulties been overcome when the scene was overcast by fresh apprehension as the storm of the second war began to gather. Conditions in Germany and the hopeless position of those who there opposed the Nazis are presented through the visit of an old friend of Paul's, a philosopher like himself, who in despair gives up his work of research and elects to throw away his life fighting against the Nazis in Spain.

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Compiled by DANIEL M. O'CONNELL, S.J.

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\$2.00

AMERICA PRESS PUBLICATIONS

Without being heavy or depressing, the story gives a good insight into the distressful situation in Europe during these years. Material troubles are made worse by disunion, hatred, suspicion and, at least for the main characters, by the utter lack of the guidance and support that come only through the religion revealed by Christ. Many of the natural virtues shine resplendently, especially in Melanie, but their inadequacy is revealed when the fresh advance of the German military might sweeps away all that had been so laboriously built up during the years. Neither Paul's reasoning nor Melanie's activity had brought them to the realization that the purpose of life is summed up in the knowledge, love and service of God and, as a consequence, about all they could do was to endure grimly.

WILLIAM A. DOWD

BELGIANS IN WAR AND PEACE

BELGIUM. Edited by Jan-Albert Goris. University of California Press. \$5

THIS VOLUME OF 479 PAGES will repay those Americans without number who have so little understanding of Europe commensurate with the responsibilities we have undertaken in regard to the Continent. Although Belgium is not a typically European country inasmuch as it is favored by geographical, economic and social conditions peculiar to itself, it has felt the influences of its neighbors, France, Germany and Great Britain. To that extent little Belgium reflects in its own life the trends, conflicts and ideals of all Europe.

The name of Belgium was a long time forgotten, and its rediscovery in modern times is a reminder of the cultural leadership that has long characterized its people. For, as Henri Grégoire says in his chapter on Education, "it was the Jesuits to whom Belgium probably owes her national name." It was the appearance of the words "*Provincia Belgica*" on the countless textbooks of the Order which helped make generally popular the revived classical name of the "bravest of the Gauls."

The thirty chapters cover an extremely broad range. If some of them are too brief to do justice to their subject, this is compensated for in part by the general appeal of the book as a whole. Through the political and social sections a good deal of what is happening today in postwar Belgium becomes more understandable. The chapters on political and constitutional developments are particularly relevant as the country reorganizes its politics and its leadership. For instance, the new Christian Social Party turns out to be not such a totally new development, after all, but a logical outcome of trends that had been manifested in the old Catholic Party years before the war.

If Belgium is not convulsed by the struggles over the education question, as France and Italy, this is credited to the fact that the Belgians long ago had their crisis and settled it in a compromise fashion, described here as a "successful synthesis of liberty, state support and state control." The Belgians like to point to the shrines of the two souls of the national body: the Roman Catholic belief and spirit, and the "fighting zeal of the freethinkers." Brussels University reared Burgomaster Max, and Louvain became associated forever in world history with Cardinal Mercier. The chapter on education, while brief, will start the reader on a train of fruitful thought.

The colonial question absorbs the labors of six contributors. The Congo plays a very important part in the economic life of the Belgians. In the days of Leopold II, the Belgian Congo represented in world opinion the quintessence of colonial exploitation and cruelty. The Belgians will always

question whether the outcries by British and Americans of the Congo Reform Association—helped along by German funds—were not motivated by jealousy and envy. At any rate, the sons of Leopold can justifiably say, as they do emphatically today, that all the books written years ago about the Congo ought to be burned. These books do not picture the Congo of today.

The Belgians treat the Congo well, and they have reason to do so. For it was the Belgian Congo which financed the government-in-exile. A passing mention is given to the fact that, included in the raw materials of this African colony, is the mineral uranium. As has recently been published, a good deal of the stuff of the atom bomb was made from uranium shipped in secret from the Congo deposits.

Education in the Congo has always tended strongly to favor the Catholics, for Belgium is a Catholic country, even if free-thinkers and skeptics abound. The chapter on "Health, Education and Social Welfare" is written by George W. Carpenter of the Congo Protestant Council. Just why Reverend Mr. Carpenter was chosen to write this chapter is not clear. But the editor in his preface expresses his heartfelt gratitude that the contributor "objectively stated achievements in the entire mission field." Doubtless neither Catholics nor Protestants will be satisfied with this chapter.

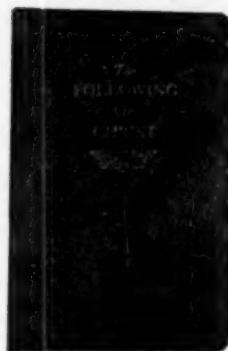
A compilation, like this one of twenty-eight contributors, could easily have proved too much for an editor. Great credit should be given to Jan Goris for achieving in this general work a smoothness of presentation and a minimum of overlapping. Not the least of this credit derives from the fact that the volume was literally produced in exile while the subject was under occupation by the enemy. Among the contributors are Victor Dossogne, S. J., of Loyola University of the South; Felix Morlion, O. P., founder of the International Center of Information *Pro Deo*; Paul van Zeeland, Frans van Cauwalaert and Max Horn. Although some questions of current importance are barely treated, such as the monarchy, the book is far from out of date. It does serve the purposes envisaged by the General Editor of this United Nations Series which is dedicated to the task of mutual understanding among the Allies. ROBERT A. GRAHAM

IVY GRIPPED THE STEPS. By Elizabeth Bowen. Alfred A. Knopf. \$2.50

FROM 1941 TO 1944, while she was in London at work on a novel, Elizabeth Bowen would from time to time write a short story at a magazine editor's request. A dozen of these "wartime, none of them war" stories go to make up—and in an organic, unified sense—*Ivy Gripp'd the Steps*. Among the most subtle and finished writing yet to come out of the war, these "resistance-fantasies" bring into focus the counter-warfare of the beleaguered personality in search of "indestructible landmarks in a destructible world." War is the offstage cause of the effects downstage—all of which are retreats into the past to secure the "I." "The past," says the author in her preface, "in all these cases, discharges its load of feeling into the anesthetized and bewildered present."

In all these stories there is the sense that the war ("this outrage," one character calls it) is outside the range of human experience, that it causes people "to live without natures." In some of them the protagonists go back to an eerie past to escape the burden of the present. "The Happy Autumn Fields" projects the consciousness of a young woman experiencing an air raid back to a Victorian family circle and the foreboding consciousness of a girl whose lover will die on the morrow in a riding accident. In the title-story another ghost from the present haunts the past. Gavin

The Following of Christ



Translated by Joseph Malaise, S.J. from the original *Netherlandish text of Groote*, as edited by James van Ginneken, S.J.

The spiritual diary of Gerard Groote, a deacon of Utrecht. Thomas à Kempis, to whom authorship has long been attributed, was only the editor. Thirty years after Groote's death, à Kempis edited the manuscript, but made many changes, deletions, additions of his own. This book includes an introduction on Groote, a beautiful translation of his original text and a comparative table on the changes by à Kempis. It fits the hand, can be dropped into a pocketbook, carried in the pocket, yet clear, legible type assures easy reading.

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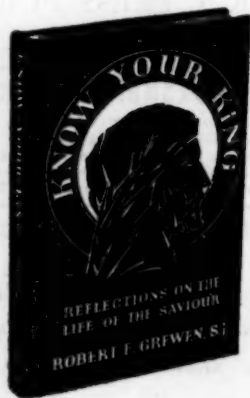
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Doddington, middle-aged, ineffective, paces restlessly outside the shuttered house where, before the first great war, he spent many of his boyhood hours as the guest of his mother's friend, Lilian Nicholson. The reader gets to know what Gavin could not then have known: that Mrs. Nicholson was spending her widowhood in a kind of insolent flirtation with the husbands of her neighbors and jeeringly setting up the boy Gavin as their social and intellectual equal. When he returns to the present, his casual attempt at a pick-up is equally blighted and futile.

Even the most careful reading will not uncover more meaning than mood alone from most of the stories. Did Mrs. Drover keep an unwanted "anniversary" with the man who went off to the last war and never returned, or with a ghost? And what can be said of the girl whose young man "studied her from across their table with neither anxiety nor acute interest, but a dreamlike caricature of both?" Why does she tell her bored companion of the day of her father's desertion of her mother?

In "The Inherited Clock," Miss Bowen says, "a girl is led to find the key to her own neurosis inside a timepiece." And a rather nasty key it is. In another, lightly ironic, story a soldier and a brusque and passionate girl are kept from spending the night together by the presence of the girl's roommate, a large-boned country innocent with braided hair. The best story, "Pink May," is one that is instantly understood by everybody but the narrator. It is a ghost story whose theme that equally gothic writer G. K. C. would have applauded. Incidentally, "Pink May" is one of the few stories in the volume whose thought as well as style is controlled. Miss Bowen is rather too much what Charlotte Bronte called "the nominal artist," the willing medium for an outside consciousness, to achieve the heights of art to which her sensitivity and craftsmanship entitle her. RILEY HUGHES

OLD ROUGH AND READY: ZACHARY TAYLOR. By Silas Bent McKinley and Silas Bent. Vanguard Press. \$3

TO MOST AMERICANS TODAY Zachary Taylor is merely a name on the list of United States Presidents. A few might vaguely recall that he was a general in the Mexican War or one of the Presidents who died in office, but that is about as far as even the average student could go. Although a public figure only during the last four years of his life, Taylor, in his early career, was by no means uninteresting or unimportant. His long military service, from 1806 to 1846, was spent entirely on the Western frontier quelling Indian outbreaks, organizing surveys, opening new and safer routes for the ever-swelling torrent of settlers who were pouring across the Mississippi. An efficient, reliable and hard-working officer, he held the respect of his men and the confidence of his superiors, and spent a lifetime as one of that small group of unknown, unappreciated Army men who played such an important part in the development of the nation.

Taylor was over sixty when his spectacular victories in the Mexican War brought him nation-wide fame and popularity. The disintegrating Whig Party was quick to draft the popular hero as its candidate in the elections of 1848, and a surprised old soldier found himself in the White House as the second and last Whig President. The politicians expected no trouble in managing a man so uninterested in politics that he had never bothered to cast a vote, but they were quickly disillusioned, and during his sixteen months in office Taylor showed the same sagacious efficiency, rugged honesty and sense of duty which characterized his soldier days. While not one of our great Presidents, he easily ranks above the average, and his untimely death was not only a disaster for the Whig Party but a loss for the nation.

Taylor has indeed been neglected by biographers, and the present work should be welcomed inasmuch as it does give us a reliable account of an interesting and important character, even though the dry, old-fashioned chronological summary of events will hardly arouse much enthusiasm for its subject. There is no attempt at drama, character analysis, evaluation of events; surely forty years of service on the Indian frontier could supply any number of dramatic episodes, and so could the Mexican War. But the authors have confined themselves to an encyclopedic recitation of names, dates and events, which gives us an excellently thorough and scholarly reference book but scarcely an interesting biography.

F. J. GALLAGHER

THE REMEMBERED FACE OF IRELAND. By *Josephine Hunt Raymond*. Wilcox and Follett Co. \$2.50

IN DUST-JACKET, cloth cover, frontispiece, type and general format, her publishers have given Miss Raymond's verses a handsome setting. She herself has provided an unusually accurate and pleasing title. The table of contents is full of the names one expects to find in any book on Ireland.

In the verses that follow, it begins to appear how long and lovingly Miss Raymond has studied Ireland's face; she recurs again and again to fuschia, heather and furze, to winding roads and glorious sunsets, to curlews and blackbirds and gulls. She sits by picturesque ruins and evokes the giants and saints of the past; she looks hard at the rise of a hill to find the green door through which the Good People come out and go in. She is happiest in her enthusiasm over that music and poetry which in Ireland pass for common speech. Now and then a more poignant personal memory or a more memorable encounter on the roads she traveled gives to her lines veracity and some depth of feeling; so in "When You Kissed the Blarney Stone," or "The Shee Are Riding upon the Wind," or "As Others See Us," or "Little Judgment Day."

In general, however, there is a naivete manifest in the use of capitals, italics and exclamations, a recourse to trite qualifiers ("haunting beauty," "grassy vale," "breathless ecstasy," "lonely winds," "wild rapture"), and a repetitious listening to silent voices and seeing of shadowy ghosts that muffle the accent of true poetic language and strangle genuine feeling. One wishes that the Irish gift for metaphor had been assimilated in all Miss Raymond's wandering of Irish roads. Perhaps, too, an assimilation of the Irishman's faith, instead of a distant admiration of it, would have enabled her to look beneath the face of Ireland into Ireland's soul.

WILLIAM J. LEONARD

WHO'S WHO

REV. JOSEPH BELECKAS, S.J., was born in Lithuania, and was educated in Holland, Germany and Italy. Some time after graduation from the Gregorian University in Rome, he received the doctorate of Letters from the Royal University of that city. Father Beleckas later taught at the Jesuit College of Kaunas, has edited the Lithuanian publication *Misijos*, and is now Professor of German at the University of Scranton, Pa.

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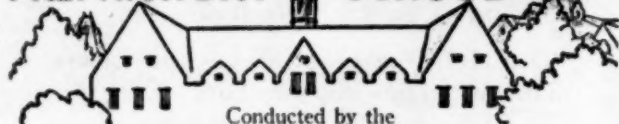
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THEATRE

PROPAGANDA DRAMA. A curious croquet of contemporary dramatic criticism is the notion that the author of a propaganda play should always remember that dramatic technique is more important than the force of his message. During the recently expired season, six propaganda plans appeared on Broadway, not counting the Blackfriars' *A Young American*. The reviews were so similar that all of them could have been written by the same critic. None of the plays drew bad notices because it was based on unsound premises, or exaggerated the seriousness of a problem, or presented a false picture of life. The reviewers saved their strictures for where effective propaganda was favored over proper drama.

It is a dogma of current criticism that moral purpose and what leftists call "social significance" have no rightful place in drama, and can be tolerated only so long as they conform to precedents established by Scribe and Pinero. Precisely how the idea got itself accepted is a mystery, for it is contrary to both the spirit and practice of modern drama, at least in the Western world.

That drama was propagandist at birth, serving as a missionary arm of the Church, and has always retained at least a trace of its original moral fervor. Even the authors of lurid melodrama and cheap sex plays pretend to be on the side of the angels. They may pervert the use of the words right and wrong, good and evil, but they never overtly justify immorality or crime.

Hack playwrights see clearly what the majority of critics apparently do not understand—that the function of drama is to reflect life. Race friction, economic inequalities, family quarrels and a million other human conflicts are the material of life's exciting and endless story. The story also includes the efforts of religious men and women to lead us toward a better way of life. A playwright has the privilege of making of those conflicts, social or personal, the subject with which his play deals.

If he happens to be social-minded, he may dramatize OPA, the sacrament of marriage, political corruption or any other social problem. His first thought will be on the importance of what he has to say, and after that the most effective way of saying it.

The function of art, as Shakespeare said, is to hold the mirror up to nature. African wood-carvers expressed the same thought in another way—by practice rather than definition. An African artist, commissioned by his chief to make a hatchet that would be beautiful as well as useful, had to choose between making a tool that would be more useful than beautiful or more beautiful than useful. He usually preferred utility to beauty. He did not make an inefficient hatchet in an effort to carve a symmetrical man on the handle.

That is the self-same spirit in which the true artist, novelist, sculptor or dramatist, always works. He does not try to make life conform to the rules of art; he bends the rules to conform to life.

The purpose of propaganda drama is to reflect life in a way that will convince the audience that it ought to be better. Its secondary intention is to suggest how social evils can be abolished. When a playwright dramatizes a social problem his sincerity and clarity of thought are of primary importance.

P. S. Maid In the Ozarks is not a propaganda play. It is pornographic and corny, if you care to know.

THEOPHILUS LEWIS

FILMS

CENTENNIAL SUMMER. Timed to seasonal entertainment demands, this is a slight, strolling story using the Philadelphia Centennial Exposition of 1876 as its excuse for nostalgic background and period sentiment. It is an elaborate trifle with a glossy production and a mellowed score by Jerome Kern to fend off serious thought during the hot weather. The pretext for a plot studies a railroader's family on two levels, financial and romantic, as father invents a new type of clock and his dissimilar daughter vies for the attention of a visiting French official. Through the somewhat suspect influence of a highly Continental sister-in-law, the family genius is recognized and the sweetly efficient daughter outmaneuvers her flirtatious rival. Otto Preminger's direction follows the established tradition of domestic comedy crossed with porch-light romance, with a dash of foreign worldliness in the role played by Constance Bennett. The cast is crowded and personable, with Jeanne Craine, Dorothy Gish, Walter Brennan, Linda Darnell, Cornell Wilde and William Eythe prominent. The film insists, here and there, on an *adult* note in its comedy implications, but is an excellent diversion on that level. (Twentieth Century Fox)

TILL THE END OF TIME. Hollywood concern over the postwar adjustments of veterans has settled down to a cycle which, like the combat epics of yesterday, is aimed primarily at an audience lacking the experience to evaluate its solutions of the problem. This entry is interesting if only on a sentimental basis. The structure is episodic, dealing with three veterans and their homecoming difficulties, but featuring an ex-Marine whose family seriously misunderstands him and who is finally reclaimed by a war widow. The others struggle in turn with such trials as the gambling urge and the discouragement of disability. Director Edward Dmytryk leans rather heavily on pathos with incidental comedy, and the total effect is one of soberness without much significance. If scenarists can find no other way to illustrate the democratic ideals of veterans than to belabor a hypothetical native fascism, they would do better to concentrate on the more commercial stock responses. Dorothy McGuire, Guy Madison, Robert Mitchum and Bill Williams are featured in a *good* entertainment, apart from its pretensions to social drama. (RKO)

BOY'S RANCH. This is an amiable little uplift film relating the efforts of a former ballplayer to curb juvenile delinquency by transporting two potentially anti-social youngsters to a ranch in Texas. Life on the range, replete with the obligatory rodeo, accomplishes wonders even with the usual trouble-maker in the group. Roy Rowland's direction is standard, and the story emerges as a Boys' Town exposition moved to the great outdoors. Jackie "Butch" Jenkins and James Craig handle either age-limit with assurance, and the *family* can expect a good share of simple entertainment. (MGM)

LARCENY IN HER HEART. That perennial detective, Michael Shayne, thinks nothing of interrupting a vacation in the interest of law and order and private enterprise, and in this episode undertakes to investigate the disappearance of a civic crusader's daughter. The adventure is highlighted by an elusive corpse and a sojourn in a sanitarium. Hugh Beaumont and Cheryl Walker continue the series, with Sam Newfield directing. It is a good reshuffling of familiar elements for the *family* sleuthing section. (PRC)

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PARADE

AESOP EMPLOYED AS A FRAME for his famous Fables the social setting of his time. . . . If he were composing the Fables today, he might have woven some of the incidents in last week's press into a series of fables something like the following:

The Two Crows: As a mother crow and her daughter flew happily through the bright morning sky, airplane after airplane roared past them. . . Impressed by the flashing zip of the planes, the young daughter cried out: "Mother, let us make our home in one of the beautiful moving nests." . . . The mother answered: "My child, stay away from these silvery nests. Human nests are for humans; crow's nests for crows." . . . Not long afterward, the daughter deserted her home. Grief-stricken, the mother searched high and low for her. . . Knowing the child's love for planes, she hovered over airfields. One day, she saw excited passengers standing by a giant, trans-oceanic clipper. . . Up to her ears floated the exclamations of the passengers: "They found a young crow in Engine No. 3. That's what caused this delay. . . . A blasted crow has made us four hours late." . . . Before the mother's eyes appeared a sight that tore her heart. A mechanic held up before the passengers a dead crow. The crow was her daughter. . . . (There is no substitute for experience. The young should not lightheadedly ignore the counsels of their elders.)

The Elephant and His Tormentors: The world's largest circus decided to test the animals and the fat lady for lightness of step. . . When word circulated that Three-Ton Tony, an elephant, would take the test, the circus beasts laughed him to scorn. . . "You," cracked Leo, a lion, "why, you'll bust the meter." . . . Whitey, a polar bear; Percy, a tiger; all the others, indeed, except Slithering Sam, a python, joined in the merriment at Tony's expense. . . Three-Ton kept a poker-face. The day of the test came and the smiles of scorn vanished. The meter proved Tony was a lighter stepper than any other beast in the circus. He even tied the 500-pound fat lady as a light stepper. She shook the earth exactly as much as he did. . . Only Slithering Sam radiated fewer earth tremors than Tony. . . (He laughs best who laughs last. . . Putting one's self above others is always dangerous; frequently ends with one's nose in humble pie.)

Horse and Flowers: Harry, a horse associated with a milk company, complained: "Hay and oats. . . Hay and oats. Day in and day out. I'm sick of it all. I want a varied diet." . . . At the first opportunity, he broke away, wandered into gardens filled with flowers, and began eating dahlias, morning-glories, snapdragons and other posies. The householders tried to shoo him away. Instead he shooed them away by wheeling and kicking. Police came; had to beat him up before they could drive him away. . . For weeks, Harry, sore from the beating, sick from the flower-diet, longed for the day when he could once more eat hay and oats with good digestion. . . (The desire for imaginary benefits often leads to loss of present blessings.)

Good-time Oscar: Oscar the Seal was extremely popular. Visitors to the aquarium showered him with gifts which he swallowed. The gifts caused his death. An autopsy showed in Oscar's stomach 186 pennies, five dimes, four nickels, two copper buttons, four rocks. . . . (Too much popularity and too much money frequently spell disaster.)

JOHN A. TOOMEY

CORRESPONDENCE

CHURCH AND STATE

EDITOR: Cooperative work among Protestants, Catholics and Jews was never more needed than in these days.

In his address to the Cardinals on June 1, the Pope calls to unity "all who admit and adore a personal God and observe His decalogue" against those who are "without any ideal beyond this world—without religion and without God." The Pope made a clear issue between "the champions or the wreckers of Christian civilization."

At a time when we should more than ever uphold this spiritual brotherhood, it is to be deeply regretted that a group of Protestants, certainly not representing the spirit and ideals of all the good Protestants in America, asked President Truman to recall Myron C. Taylor as his representative at the Vatican.

Protestants fear that the President's representative at the Vatican violates the American principle of separation of Church and State. This prevalent fear could be banished in no better way than by the words of Cardinal Spellman when he says: "The separation of Church and State in this country does not and never did mean opposition or hostility on the part of the State towards the Church and its policies."

Separation of Church and State? Yes! This has been an American tradition. Our forefathers did not want to fight over religion, but insisted that religion must be fostered. But separation does not mean antagonistic divorce. The ideal is a friendly understanding and good will, which is of such vital importance in a time when all the defenders of Christian civilization face a common powerful enemy of soulless totalitarianism and aggressive godlessness.

Ridgewood, N. J.

HELENE E. FROELICHER

RE FEDERAL HOUSING

EDITOR: Do we need a permanent Federal Housing program, as proposed in the Wagner-Ellender-Taft Bill? This was supported by you in AMERICA of July 6. Are the charges against this "permanent" phrase of the bill (S. 1592) really "absurd"?

The record of all Federal Housing projects shows unit costs higher than comparable competitive figures. The all-time high is that of 300 per cent for McLean Gardens, Washington, D. C. Also these tax-free communities put an additional burden on the home owner and the stable family for the upkeep of schools, police, fire-protection and other civic services.

Even considering your build-up for public housing in a previous issue, the fact remains that some people favor such a device for living at someone else's expense. That is the moral case against Federal housing.

Your statement that S. 1592 is "an honest attempt to help the public get the housing it needs and will not get without it" is nonsense. The human species has been sheltered for centuries. The only reason blighted areas have not been razed is simply because private enterprise does not have the right to condemn.

Hardship cases should be aided directly, rather than through wasteful Federal Works. Needy people should not incur the stigma of being a charity case or political payee, or be uprooted from their community. The economic or

hygienic cause for their plight should be remedied, rather than hidden by subsidy.

The greatest need for reform in housing is in financing. This section of S. 1592 should be more comprehensive and handled by FHA.

Before giving enthusiastic support to the Wyatt program, you should have talked to a few veterans looking for living space; or considered the problems of builders desperately trying to meet this need. Or you should have looked about you for the numerous commercial, building and remodeling projects under construction.

A million board feet of lumber imported monthly is a ridiculous figure, scarcely enough for 100 houses.

Your comments on housing are consistent with your growing policy for the surrender of individual responsibility to the state. You no longer question the merit of some measures; the only restraint to agreement is "do we get our share?"

Washington, D. C.

WILLIAM MARTIN O'NEIL

[The need for a Federal Housing program arises from the very magnitude of the shortage and the inability of the construction industry to satisfy it without long-term government help. From readily ascertainable facts it is quite clear that the industry has not in the past made adequate provision for the low-income group, which numbers, approximately, one-third of our population. To assert that the needs of this group can be satisfied by individual grants of public assistance or by private charity is to overlook the seriousness of the problem. Inability of so large a portion of our people to secure housing at prices they can afford to pay threatens the nation's family life. Similar conditions in Scotland evoked from the national Catholic hierarchy there a pastoral of exceptional vision and forcefulness. We commend it to our readers' attention (Catholic Mind, April, 1946), together with the article "Moral Issues in Housing" in the March 30 issue of AMERICA. See also "America's Housing Story" (AMERICA, December 15 and 22), and editorials and comments passim.—EDITOR.]

SISTERS OF ST. HEDWIG

EDITOR: Prioress Virginia of the Sisters of St. Hedwig, Dalum Kloster, Fruens Boge, Fyen, Denmark, would like to send at least fifteen of the Sisters of her Order to the United States.

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THE WORD

INSINCERITY MIGHT WELL BE DESCRIBED as that state of soul in which a man's declarations do not square with his deeds. It is that living lie to which Dickens gave a local habitation and a name in his Pecksniff and Uriah Heep, that outward unction and inner sterility, that oleaginous honesty which is lip-deep and rootless. It was particularly detestable to Our Lord, and His most burning denunciations were aimed not at carnal sins, theft or murder, but at hypocrisy (Luke 11:42). In the gospel for the seventh Sunday after Pentecost, He insists once more on the basic principles that the religion He established is not a set of stirring speeches or inspirational formulas but a complete way of life which must interpenetrate and illuminate a man's every thought, word, deed.

Almost anyone reading the gospel must necessarily admire the wisdom, clarity and sublimity of Our Lord's teachings; any man with even fundamental nobility must be impressed with His divine personality. But if he would follow Christ he must do more than give Him verbal fealty; if he would love Christ that love must be proved, externalized in action, dimensionalized in deeds.

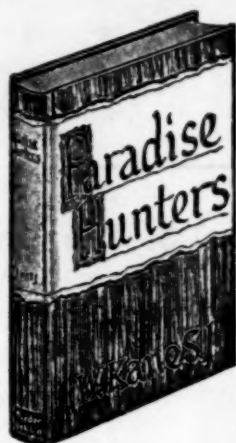
"Love," says Augustine, "can never be idle . . . I wish you would show me a kind of love that remains idle and doing nothing." Real love, by an irresistible inner compulsion overflows into action; and the alleged love that does not explode into deeds stands revealed by the very fact as not love at all but a lie. St. John, the gentle apostle of love in his declining years states the point no less strongly. In his first epistle he reiterates and develops one of the great themes of His Master's last discourse, that the man who really loves is he who has Christ's commandments and keeps them. "He who says that he knows Him, and does not keep his commandments, is a liar and the truth is not in him. But he who keeps His word, in him the love of God is truly perfected . . . He who says that he abides in Him, ought himself also to walk just as He walked" (1 John, 2:4-6). Even more bluntly and briefly St. James phrases the same truth: "But be doers of the word, and not hearers only, deceiving yourselves" (James 1:22). Centuries later, St. Ignatius, whose feast occurs this week, was to repeat this basic principle in his notes prefatory to the "Contemplation to Gain Love," insisting "that love ought to be put more in deeds than in words" and that "love consists in interchange between the two parties . . ." Speeches will not do, rhetoric is not enough, action is the only unmistakable language in which love speaks.

The Holy Innocents made no speeches; their lives were snuffed out by the flashing Herodian swords shortly after they had begun. Though they had not reached the age of reason they are, by exception, regarded as martyrs; and in the collect of their Mass, on December 28, the Church describes the real nature of love most strikingly: "O God, whose praise the martyred Innocents confessed this day, not by speaking but by dying; destroy in us the evil of all vice, that our lives may show forth in our deeds that faith in Thee which our lips profess."

Remarking on those who used to try "to reconcile the love of Catholicism with the anarchy of the soul" Mauriac declares: "The time is past when men could profess principles at variance with their conduct." More and more, people have come to understand "what is required of them in the secret recesses of their hearts, if their public life is to bear fruit." That is the divine test. Who are the real lovers of Christ? "By their fruits you will know them."

WILLIAM A. DONAGHY

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